

*Association of colleges and preparatory schools of The middle states and
Maryland*

PROCEEDINGS
OF THE
SECOND ANNUAL CONVENTION
OF
THE COLLEGE ASSOCIATION
OF
PENNSYLVANIA,

Held at Philadelphia, July 5th and 6th, 1888,

AND ITS REORGANIZATION AS

THE COLLEGE ASSOCIATION OF THE MIDDLE
STATES AND MARYLAND.

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OFFICERS OF THE ASSOCIATION FOR THE YEAR 1888-89.

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TREASURER.

J. B. KIEFFER, Ph.D.,
Franklin and Marshall College.

EXECUTIVE COMMITTEE.

(In addition to the above officers *ex-officio*):

ENOCH PERRINE, A.M.,
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JAMES H. M. KNOX, D.D., LL.D.,
Lafayette College, Easton, Pa.

THOMAS G. APPLE, D.D., LL.D.,
Franklin and Marshall College.

ISAAC SHARPLESS, Sc.D.,
Haverford College, Haverford, Pa.

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UNIVERSITY OF PENNSYLVANIA, July 5, 1888.

THE Second Annual Convention of the College Association of Pennsylvania assembled this day in the Chapel of the University of Pennsylvania, at 3 o'clock, P.M., and, in the absence of the Chairman, was called to order by Vice-Chairman, President E. H. Magill.

The Convention was opened with prayer offered by President T. L. Seip, D.D.

Rev. J. Y. Burk was appointed Secretary *pro tem*.

Upon the calling of the roll the following Colleges were reported as represented by the delegates named:

BUCKNELL UNIVERSITY, Professor Enoch Perrine, A.M.

WESTERN UNIVERSITY OF PENNSYLVANIA, President M. B. Goff, LL.D., Professor Francis C. Phillips, A.M.

FRANKLIN AND MARSHALL COLLEGE, Professor J. B. Kieffer, Ph.D., Professor J. E. Kerschner, Ph.D.

Haverford College, President Isaac Sharpless, Sc.D.

Lafayette College, President J. H. M. Knox, D.D., LL.D.

Lebanon Valley College, Professor George W. Bowman, A.M.

Muhlenberg College, President T. L. Seip, D.D.

SWARTHMORE COLLEGE, President E. H. Magill, LL.D., Professor William H. Holcombe, Ph.D., Professor Arthur Beardsley, C.E., Professor C. Herschel Koyl, A.M.

UNIVERSITY OF PENNSYLVANIA, Professor J. G. R. McElroy, A.M., Professor S. P. Sadtler, Ph.D., Secretary J. Y. Burk, A.M.

WESTMINSTER, President R. G. Ferguson, LL.D.

There were also present by invitation :

ST. JOHN'S COLLEGE, Annapolis, Md., President Thomas Fell, and Dr. J. G. Fitch, A.M., LL.D., of London, England.

After a few prefatory remarks, the Chairman read a valedictory letter from the retiring Chairman, President Thomas G. Apple, D.D.

The Executive Committee presented the following :

REPORT OF THE EXECUTIVE COMMITTEE OF THE COLLEGE ASSOCIATION OF PENNSYLVANIA.

To the Members of the Association.

GENTLEMEN:—The first meeting of your Committee was held on the 26th of November, 1887, in the Wharton School Room of the University of Pennsylvania, Philadelphia, due notice having been sent to the members of the Committee. President Magill was appointed Secretary of the Committee.*

It was decided that the expenses of the Association thus far shall be assessed by the Treasurer upon the colleges belonging to the Association. The Secretary was directed to distribute the pamphlets on organization, history, etc., among the colleges of the Association. He was also directed to report to the colleges of the Association, and to any other colleges invited, the time and arrangements for the annual meeting, when completed.

It was decided that the necessary expenses of the Executive Committee, incurred in the transaction of its business, should be borne by the Association.

The Secretary was directed to attend to the printing and distribution of the call for the annual meeting. He was also instructed to arrange with Dr. J. G. Fitch, of London, for the delivery of an address on *Educational Endowments* at that meeting.

The following gentlemen were appointed a Committee on "Uniformity of Requirements for Admission to College," to confer with the Committee of the Schoolmasters' Association upon this subject. This Committee was also requested to confer with colleges of the Middle States and Maryland upon this subject, and to invite their co-operation.

Committee :

DR. PEPPER, University of Pennsylvania, Chairman.

PRESIDENT SHARPLESS, Haverford.

PROFESSOR RICHARDS, Muhlenberg.

PROFESSOR MARCH, Lafayette.

PROFESSOR DUBBS, Franklin and Marshall.

After some preliminary arrangements for the annual meeting in July, the Committee adjourned.

The second meeting of the Committee was held, after due notice, in the same place, on the 18th of February, 1888.

The Secretary reported that, after conferring with the officers of the Teachers' Association, he had found that it would be impracticable to hold our meeting in July, in Scranton, at the time of the meeting of that Association, as proposed at Lancaster last year. It was therefore decided by the Committee that the annual meeting, this year, should be held (by invitation) at the University of Pennsylvania, at some date as near as practicable to the first of July.

A desire having been expressed by various members of the Association to have the colleges of the Middle States and Maryland meet with us at the coming annual convention, it was decided to send them invitations to be present and take part in our deliberations, with a view to the formation of a general organization of the colleges of these States.

The order of exercises for the annual meeting was then further considered, and a general plan drawn up, subject to subsequent modifications as circumstances might require.

At the close of the meeting it was decided that the completion of the arrangements for the annual meeting should be made by the Chairman and Secretary.

The programme for this meeting, as subsequently arranged by them, has been printed and forwarded to the members of the Association, and also to the colleges of the Middle States and Maryland.

Respectfully submitted,

EDW. H. MAGILL, *Secretary.*

THEODORE L. SEIP, *Chairman.*

Philadelphia, July 5th, 1888.

On motion, resolved that the report of the Executive Committee be accepted and approved.

Elections being in order, the Chair appointed President Knox, President Seip, Professor Perrine, Professor Kieffer and Professor McElroy a Committee to nominate officers for the ensuing year. Upon the report of the Committee a vote was taken, and the following officers declared elected:

President.—Provost Wm. Pepper.

Vice-President.—President T. L. Seip.

Recording Secretary.—Rev. J. Y. Burk.

Corresponding Secretary.—President E. H. Magill.

Treasurer.—Professor J. B. Kieffer.

Executive Committee (in addition to the above *ex-officiis*).—Professor Perrine, President Knox, President Apple and President Sharpless.

The Chairman, after appointing Professor Perrine, Professor Beardsley and Professor McElroy a Committee to audit the

Treasurer's accounts, retired from the Chair, which was taken by President Seip.

Pending the report of the Committee there was a general discussion upon the following topics presented by President Magill :

- 1.—The marking system ;
- 2.—The system of cuts ;
- 3.—Graduation essays ;
- 4.—Athletics.

PRESIDENT FELL considers the daily record a far more reliable standard than term examinations. At Annapolis the two are averaged for a final result. He rather opposes graduation essays ; strongly favors the cultivation of athletics, and approves of a liberal system of cuts.

DR. J. G. FITCH, recognizing possible evils in the plan of Commencement essays, regrets that the English systems had no similar means to encourage students in acquiring the power to express thought clearly and with grace and force.

PRESIDENT MAGILL defined a "cut" to be an absence without excuse, and strongly condemns the recognition of such a system. He heartily favors the active participation of students in Commencement exercises, and says that the preparation of the Commencement thesis runs throughout the year, and is a profitable part of the student's work.

PRESIDENT KNOX substantially agreed with PRESIDENT MAGILL in upholding the old ways of Commencement exercises and in condemning "cuts."

The Auditing Committee reported :

The Treasurer's account, herewith submitted, has been audited and found correct, and shows :

Receipts, assessments from 13 colleges	\$97.50
Expenditures	67.25
Balance on hand	<u>\$30.25</u>

On motion, the report was accepted and the Committee discharged.

Professor Perrine then read the following paper on

A COLLEGIATE EDUCATION.

AT the request of your Committee I am to speak upon a theme old as is the clash between trained and untrained intellect ; a theme to which nothing in a theoretical way has been added since Lord Bacon, 200 years ago, said : " Crafty men condemn studies, simple men admire them, and wise men use them." We, as college graduates, know, both from experience and observation, that the results of a college education are altogether beneficial. But when Ingersoll gets public applause by saying, with cheap alliteration, that " colleges are institutions where pebbles are polished and diamonds dimmed ;" when a so-called educational journal thinks that " few things are worse prepared for the struggle of life than the average graduate," then a restatement of fact as applied to the rapid development of the present cannot be unjustifiable.

The country is not filled to overflowing with college men. Only 9,000 young men came from the professed higher institutions this year, and poured into a population of at least 60,000,000, one in almost every 700. But one-fortieth of our population is in anything that may be called an advanced school. As yet the competition in the higher walks of life is slight compared with that among laborers, and from this point of view we do not injure, but benefit a young man when we invite him to come up higher in the ranks of education. Nor is professional life crowded with college graduates. Dr. R. S. MacArthur says that the catalogues of professional schools show that college graduates in attendance are few ; a greater proportion in law than in medicine, a greater proportion in theology than in law, the proportion growing less in all, even in theology. No one escapes competition by going through the world without a diploma.

It is humiliating in this presence to suggest as the results of a college education any others than those which spring from the development of mind and broadening of soul following such a course. But we are fallen upon the period of Industrialism ; and, although, according to ex-President White, the message of the 19th to the 20th century is that the dangers of Mercantilism must be corrected by the advantages of a more liberal culture, the fact remains that now with the masses the great problem is, How to get on in the world ? Show them a solution and make them believe it such, and they will follow whithersoever you may lead. Huxley truly says that everybody recognizes that in the struggle for existence the successful man uses more knowledge, skill, and industry than his competitor ; and our task is to show that the college, the college as we have it to-day, for this is all we can offer now, will not take these qualities away from a man, but help him to develop them. I shall speak, then, of a college education not as being beneficial to the state, but to the individual ; and not to the individual as a refining influence or a restful vocation, but as a means for conquering in the battle of life. Emory Storrs said : " I want Chicago to rise to the eminence where it can do something that won't pay." That day has not arrived in Chicago or anywhere else ; and every vein of the social organism pulsates with the passion for " Profits." Heaven speed the day when such statistics as I have will no longer be of any influence ; when, as an argument to induce anyone to come to college, both speaker and auditor will be heartily ashamed of them.

If I could claim that Wordsworth was right in saying that success was when a man

" Plays in the many games of life that one
Where what he most doth value must be won,"

and appeal to you for the proof; if I could produce Thomas Jefferson, who said of Professor Small that "the presence of this gentleman at the University fixed the destinies of my life;" if I could quote Mr. Blaine, who said of Washington and Jefferson College: "The college has always lain in my mind as my great benefactor, my protector, the agency which has given to me through life the influences which have at all times been of inestimable value;" if I could summon Horace Greeley, who said of his lack of higher training that he seemed to himself like a man passing through a picture-gallery, where all the paintings were hung with their faces to the wall; if I could call up the long line of graduates, not one of whom did I ever hear condemning the college *per se*—not even Charles Francis Adams—all regretting the possibilities overlooked, my task were done. But these are sentimental and idle arguments to the majority, from whom our students must come; a majority who have their eyes fixed upon success as shown either in prominence of position or in relief from financial difficulty.

First, the success of the college graduate in securing prominence of position as shown in political life, for here, perhaps, the competition is strongest:

In a paper read in 1885 before the National Educational Association by Dr. S. N. Fellows, of the Iowa University, we find that *one-half of one per cent.* of the young men of the United States attend college, while ninety-nine and a half per cent. do not attend, or, at least, do not graduate; and yet this *one-half of one per cent.* attain to *fifty-eight per cent.* of the most important offices under the government, while the ninety-nine and a half per cent. who do not graduate secure only forty-two per cent. of the higher offices. According to Dr. Fellows, in the Fortieth, Forty-first and Forty-second Congresses, thirty-two per cent. of the House of Representatives and forty-six per cent. of the Senate were college graduates, and these all come from one-half of one per cent. of the men in the country. From the foundation of our Government to the present, the following table will show the number and per cent. of college graduates:

	Whole No.	Known College Graduates.	Per cent. of College Graduates.
Presidents of the U. S.	17	11	65
Vice-Presidents of the U. S.	20	10	50
Secretaries of State	29	19	65
Secretaries of the Treasury	33	16	48
Secretaries of War	31	19	61
Secretaries of Navy	30	14	47
Secretaries of Interior	14	7	50
Attorneys-General	38	21	53
Postmasters-General	30	16	53
Speakers of House of Representatives	26	16	60
Associate Judges, U. S. Supreme Court	41	30	73
Chief Justices, U. S. Supreme Court	6	5	83
	315	184	58*

A matter which will hardly fail to be observed is that the higher the office, the greater is the per cent. of those who are college graduates.

In New Jersey, according to the computation of ex-Chancellor Green, for a cer-

* The election of President Harrison and the confirmation of Chief-Justice Fuller make a still higher average of college graduates.

tain period considered, 85 men of collegiate education received appointments to the highest offices in the State, while only 45 men without such education were appointed to the same class of offices. He shows that, excluding the clergy and the doctors, and those who turned aside to pursuits inconsistent with public life, there remained, during the 100 years from A. D. 1750, 300 graduates who were available for public offices. These 300 filled two-thirds of the highest National and State offices which went to Jerseymen. Now these educated men were not one-twentieth of the population who were qualified by the Constitution to fill the offices; and hence we may conclude that the educated class have furnished incumbents for the highest offices "in a ratio utterly disproportioned to their number, and in number far more than those furnished by the uneducated men." From the time when of the 56 signers of the Declaration of Independence 39 were college-bred men down through the Congresses of the Confederation and of the "more perfect Union," the spirit of patriotism, to quote eminent authority, made radiant from collegiate culture, was dominant in the direction of events, each successive period attesting the truth of President Cleveland's remark at Harvard, that "there certainly can be no sufficient reason for any space or distance between the walks of a most classical education and the way that leads to a political place." Indeed, the most picturesque single portrait of the Revolutionary War is that of President Daggett, of Yale, pointing his fowling-piece at British regulars; but he is only a type of the sons of the college who, alike in peace and war, have stood in the forefront for their country's defense.

Secondly, the success of the college graduate in securing relief from financial difficulty:

There is no way of telling how the graduate would have succeeded if he had not gone to college; but it is very evident that while there are failures everywhere, the ratio of failures to success among the educated is much smaller than among the untrained. The world will pay for high intellectual qualities, so necessary to conduct great business firms, and a gentleman in charge of one of our most important enterprises, quoted by the Rev. Mr. Lee, says that "nothing is better for these higher purposes than prolonged courses in Latin, Greek and mathematics." Economic life calls loudly for great intellectual power and versatility, because the vast business enterprises are so largely administrative and so little mechanical in their character. There is needed quick discernment, firm grasp, broad views, cool judgment. The college curriculum which formerly was arranged to be of especial and almost exclusive benefit to the professional man is so no longer. There is the case of a young man who, passing through the college, studied abroad both at the universities and at many iron works, and now in less than a decade from graduation is one of five directors of a company whose capital is \$1,500,000. He says that "the college training has made me capable of grasping with greater ease, and I hope more intelligently, subject matter of all kinds than I believe I could have done with any other training." A writer says that while the income of the Normal school graduates cannot be over \$300 a year on the average, the members of a recent class of Lafayette College were receiving an average compensation of \$660, a remarkable showing for the higher education. Another found that of the graduates of a certain high school all were making more than \$1,200 a year, and two or three were trebling this, and that in the case of college graduates the investigations were still more striking. Helpless as

many of them are immediately after graduation, in ten years he found that they were all making from four to six times as much as the average hand-worker, and he concluded that capital invested in education often yields interest which would make even a pawnbroker's eyes sparkle. As the experience of a daily newspaper, the *Hartford Courant* says: "The graduate starts with a tremendous advantage, if he has a trained mind, an advantage that will speedily show itself in any intellectual pursuit. Undoubtedly he will have to begin at the beginning and learn the business or profession that is to occupy his life; but he ought to distance rivals that have the start of him in time, if his mind is disciplined."

It is the testimony of Charles Dudley Warner that "for twenty years the great universities, Harvard, Yale, Amherst, Princeton and the rest, have been pouring their young men into Chicago. There is no better element anywhere, and it is felt in every pulse of the town." The *London Spectator* notices that the foreign trade of Germany is increasing faster than that of England; that in Portugal the English trade has for fifteen years stood still, while that of Germany has quadrupled, and it claims that the educated German laborer is responsible for the difference. It calls upon England to give her manufacturing classes the highest education if she wishes to succeed in the markets of the world. Giving his conclusions, Dr. Fellows remarks: "It is evident to all careful observers that college students, under the stimulating influence of college life, grow more rapidly, mature earlier, and reach eminence in the State and Nation sooner than the non-college man. Indeed, it is estimated that graduates attain a position and success at thirty-five years of age which non-graduates do not reach until they are forty-five. If this observation is correct, then a college training adds ten years to a man's life—ten years, not of childhood or of dotage, but of vigorous, manly life. The college graduate having ten years more in which to grow and labor, easily rises to the highest positions and bears away the brightest honors."

In concluding, and as in some sense binding all these facts into one harmonious whole, I present the following from the published necrology of Brown University for the year ending June, 1882. These men had done their work. During the year 35 graduates had died, and of them 2 were over 90 years of age; 6 over 80, 14 over 70, and 22 over 60. The average age was 65 years and 3 months, a very high one for any class in any community. Does this show that the training of the college is in opposition to that Wisdom in whose right hand is "length of days?" Of these 35, 17 had been ordained as clergymen, 7 were admitted to the bar, and 5 had been graduated from the medical schools. In the list is ex-President Champ-
lin, of Colby, whose name calls up nothing but great honor and power for good. There is Dr. Enoch Pond, for 50 years the great pillar at the Theological Seminary in Bangor, a man whom all delighted to put in any position he chose to accept. There is John D. Pierce, of whom it is said that as much as any other man he was father to the University of Michigan. For 20 years Ezra Wilkinson was Justice of the Supreme Court of Massachusetts, leaving behind a name without a blot. Solomon Lincoln is described to have been a man whom everybody trusted, "one of those who are not only bank presidents and members of the general court, but guardians of orphans, trustees for widows and what we call useful citizens." Richard Metcalf, a Unitarian pastor, was greatly beloved; and the Rev. Dr. Thompson spent his 49 years of service with only two churches. A. N. Holley, the inventor and engineer, appears in the list, together with the hero who served his

country for 51 years in the army, lost a hand at Cerro Gordo, wrote a poem which went to everybody's heart, and died honored and respected by all who knew him. All through the record you can find encomiums of the heartiest character. Does this look as if there was anything in the discipline of the college which fights very bitterly against that Wisdom in whose left hand are "riches and honor?"

It is not necessary to cite the individual cases where the success of a class has been phenomenal—to remember the class of '25 at Bowdoin; of '36 at Dartmouth; of '53 at Yale; of '77 at Princeton. These were wonderful when all the others have been remarkable. I only mention them as in some way replying to our opponents of whom the *Autocrat of the Breakfast Table* speaks: They praise the Irishman's home with all its defects, simply because it was built by himself; and they never think of praising the fine blocks of houses which a trained intellect has built a little further on.

Friends from the Colleges, we meet to-day under the happiest auspices. We come rejoicing, bringing our sheaves with us. And as we look over the record of what has been done and in which we have had some slight share, as we look in upon our hearts and see the record written there, we can truly say that it did not take the profound intellect of Emerson to convince the world, in his own words, that "neither years nor books have yet availed to extirpate a prejudice rooted in me, that a scholar is the favorite of heaven and earth, the excellency of his country, the happiest of men." Kept to the ideal set for it by President Mark Hopkins—that it shall promote a sound body, a disciplined mind, a liberal education, and a right character—and led by such presidents as have graced the office from the time of Witherspoon, and watched over and nurtured by instructors, few if any of whom have disgraced their calling or in anyway lowered its tone, the American college will maintain the proud position which it has already secured among the enduring and beneficent institutions of the earth.

On motion, the afternoon session adjourned.

CHAPEL OF THE UNIVERSITY, 8 P.M.

The Convention re-assembled in the Chapel at 8 P.M., together with a number of invited guests, Vice-Chairman President Seip presiding.

PROVOST WILLIAM PEPPER, of the University, addressed the Convention in words of welcome, as follows:

IT is with no common feeling of pleasure that I welcome to the University of Pennsylvania this first conjoint meeting of representatives of the Colleges of the Middle States. It may be assumed confidently, I think, that the rapid development of this organization and that of its analogue, the Association of Schoolmasters, prove beyond question the actual need of such organizations; and I think that our presence here, in many instances at great personal inconvenience and by the sacrifice of well-earned rest, proves that we feel the importance and the reality of the work before us.

The organization of the representatives of higher education in America marks a distinct advance in the position of that great question. It shows that they realize that the work confided to their care is no longer only the advancement of the interests and of the standard of education of a single institution, but that the point is reached when they grasp clearly the conception of the duty to study in a broader spirit, and to labor with a larger aim for the development of the educational system of the country.

Even in the earliest days of our national life our ablest statesmen, with true foresight, recognized in the advancement and organization of the higher education one of the most potent influences to favor the maintenance of our system of government. In 1749 Franklin founded this University on a plan of rare breadth and sagacity, and during all the remainder of his busy life it remained one of his cherished interests.

In 1799, Washington, composing in his leisure hours his last will and testament, uses this solemn occasion to repeat his conviction of the essential importance of the establishment of a great university at the National Capital; and bequeathed in perpetuity towards the accomplishment of this cherished purpose the fifty shares which he held in the Potomac Company, and which he valued at considerably more than the par value of £5,000.

Who is not familiar with that remarkable letter of Thomas Jefferson to Peter Carr (September 7th, 1814), in which were sketched with masterly clearness and prophetic sagacity the features of an educational system for the State of Virginia, embracing the various grades from the grammar schools of the several wards to the highest professional courses of the University.

The personal liberality and the unwearied devotion of these great men in the effort to establish higher education were a priceless legacy to succeeding generations. Nor need we do more than point to the increasingly frequent acts of princely munificence on the part of our strong and wise men of to-day to show that it is now more than ever recognized clearly that liberal education is the indispensable adjunct of civil and religious liberty in opposing the disorganizing and demoralizing tendencies of our modern life.

The rapid multiplication of collegiate institutions, differing in all points save the inadequacy of endowment, has made the history of the higher education here during the past twenty-five years largely that of a struggle for existence, in which too frequently the exigencies of the hour or some petty local influence have warped sound policy. There seems no reason to doubt that this multiplication of colleges will continue for many years to come. The period of luxuriant growth, which defies the laws of economics, has not yet passed for America. Local demands; the dominant individuality of strong men who have achieved their own fortunes; the genius of our civilization; the spirit of our Constitution; all tend to the creation of new and varied institutions, rather than to the broadening and strengthening of existing foundations.

While this certainly retards the development of the highest type of university and restricts the amount of true university work in America, it seems to favor strongly that which is of more pressing importance—the placing of a good college education at the disposal of the largest possible proportion of our young men and women. Jefferson wisely said, in 1824, in the midst of the hard struggle for the establishment of the University of Virginia: “We should become equally the

patrons of the primary schools as of the university. Were it necessary to give up either the primaries or the university, I would rather abandon the last, because it is safer to have a whole people respectably enlightened than a few in a high state of science and the many in ignorance." This remark seems not without bearing on the work we have in hand. As far as I can come into touch with the requirements of this country, there is a real demand for a large number of universities and colleges scattered all over the country and bringing closely home to the people the successive stages of education, from the lowest to the highest. The plan may be wasteful. It is certainly based on mere opportunism, and does not constitute a well-considered or theoretically perfect system. But we must reckon with facts and men as they actually exist. The newer communities of our country have had the opportunity, the power and the wisdom to embody in practical legislation the scheme for which Jefferson labored so hard, and to establish that grand series of State universities which, with their underlying comprehensive system of public education, seem at one stroke to solve many of the problems which are still occupying us in the Eastern and Middle States.

The organic connection between the community, the university, the college and the fitting schools, the higher education of women, and co-education are disposed of there in a masterly manner. Unlimited room is offered for private benefactions; and though it is evident that the same spirit will there as here lead to the multiplication of institutions by private foundation, it seems not too much to hope that a principle of adaptation and co-operation may be found which will minimize mere duplication.

No such comprehensive organization is possible for us in the Middle and Eastern States. Our educational institutions might seem a very medley. The very terms which designate them are applied without consistency. Every variety of organization and of method is presented; and we witness the most diverse educational problems tested, more or less adequately. I should be sorry myself to see any one of these foundations removed. I am prepared to welcome other new ones if the spirit so move our liberal people. Each one already existing is doing some good work which could scarce be done by another. Abundant wealth exists at hand to render all strong and durable and more highly efficient. It can never be predicted through what channel access will be had to garnered wealth, which, unless so reached, might never be devoted to the lofty cause of education. Nearly all are growing stronger, and an impartial survey of the field will justify the opinion that this growth is in accordance with merit and with the grade of work done.

But not yet do we reach the masses as we should. The lists of our graduates and the eminent names each college can boast among her alumni seem encouraging, but the proportion of our population which gets a college education is not advancing as it should. It is useless to lament the diversion of funds which might have gone to strengthen this or that great institution, and thus have enabled it to enlarge its facilities; as much and many times more will be forthcoming, as we demonstrate the public need for it and the practical purposes to which we can apply the funds. Already the competition of the many colleges makes it practically certain that no young man need fail of free tuition if only he have means to

keep him during his college terms. Possibly we even need to beware lest in our zeal for larger and larger classes we induce some who have no vocation to take a prolonged college course, merely because free board and tuition are to be had. And certainly this one purpose of our meeting seems to me very clear that honor should be given to colleges, not merely or chiefly for the number in attendance, but for the excellence of the methods and for the sterling work done.

It is indeed no serious matter if a certain number of young men, with adequate means but with limited abilities, receive an education too prolonged and costly for the practical results which follow. The influence of such students may be valuable in directions other than that of scholarship: their fees swell the amount available for maintenance of high educational facilities; only in the event of an ill example set by them in conduct is their severance from the college important.

It is a small ground of complaint, I repeat, that a certain proportion of young men get a so-called college education which seems to profit them but little subsequently. The truly serious matter is that there are thousands—tens of thousands—of bright young fellows in the primary schools of America, who would be rendered vastly more valuable and productive members of the community if a supporting scholarship at college were available after the close of their school course. It is clear that such scholarships should always be regarded as honorable prizes and be won by competition, so that they shall go not by personal influence or favoritism, but to those only who deserve and will fruitfully use the opportunities of study they confer. Let us use the united force of this organization in urging on the attention of the community the supreme and urgent importance of such provision.

We may not wait for the foundation of a central university, whose chief function might be to provide such prizes, and to stimulate scholarship over the entire country, by the establishment of competitive examinations at different points. I heartily agree with the distinguished author of this suggestion as to the scope of the next American university, that the effect of such a foundation would be splendidly vitalizing and quickening to our educational system. But practically I should expect to see, long before this is accomplished, the establishment of a great non-sectarian teaching university, at the national capital, but wholly independent of governmental control, and whose claim to national support would only lie in the breadth of its foundation, in the amplitude of its resources, in the eminence of its teachers, and in the unequalled physical and educational advantages of its location. Meanwhile, we must see to it that at every college there are established more and more scholarships and fellowships; and we should see to it that, as far as may be, these prizes serve directly to encourage and stimulate scholars both in private and public fitting schools.

To the great question of securing reasonable uniformity in curriculum and conditions of admission we should certainly devote serious consideration. It is impossible that the facilities and benefits of our educational system can be used to advantage so long as the extreme differences of entrance requirements and of curriculum continue as they have existed. The task of the fitting school is difficult enough under the most favorable conditions. When we in the college begin our work the result is already in a large part prejudged by the influence for better or for worse of the fitting school. No more important question can engage our attention than that of rendering more efficient, as far as our co-operation may effect it,

the task of the schoolmaster. We ask to have sent up to our college youths whose habits of study have been well formed, and whose disposition towards knowledge has at least not been warped by artificial and arbitrary methods of instruction. To some of us, at least, it seems that a long step will be taken towards this end when the entrance examinations are dispensed with as far as possible, and in their place is substituted a certificate of the thorough preparation of the applicant, furnished by the schoolmaster under whose immediate supervision his studies have been pursued, and who necessarily knows more of his capacity and fitness for college than can be determined by even the most searching entrance examination. On all sides it seems to be recognized that the increase in number, variety and grade of requirements has been imposing too heavy a strain upon both student and school, and has been gradually postponing the date of entrance to college to an age undesirably late. The pressure has been carried far—quite too far, it seems to some—in that direction; and recently we find expedients adopted to relieve somewhat the strain, by permitting the student to come up in successive years on successive portions of the requirements for admission. Still more recently we hear suggestions which indicate that this measure of relief is inadequate, and that nothing less than a degradation of the degree of A.B. will restore the equilibrium, and enable the college graduate to begin his professional studies at a reasonable early age. But it is proposed that this desirable, this absolutely indispensable, end shall be attained by shortening the college course leading to the degree of A.B. to three years; by rendering more free and elastic the elective system of studies throughout the entire course; and by providing special groups of studies which may render the senior year an equivalent to the first year of the professional school, and thus induce students to complete their baccalaureate course.

The logic of the situation, as expressed in the marked success of our best technical schools, in the comparatively small increase in the number of those taking degrees in non-technical courses, and in the decidedly small proportion of such graduates in our best professional schools, is forcing on us a reconsideration of the whole subject. It is not unknown to us that at the same time a general impression prevails that, after a student has succeeded in surmounting the formidable obstacles to entering college, it is not a matter of extreme difficulty to retain a place in the class, or to secure a degree, even at colleges where a position in the honor list implies a high grade of sound and broad scholarship. A general expression of opinion is desirable upon the newer expedients now suggested. I have no doubt myself that the injection of a vast number of new studies, combined with wide privileges of election, into the undergraduate college system of America is producing serious complications. My own decided preference is for a liberal and well-arranged system of elective continuous groups. I see no objection to—on the contrary, I am in strong sympathy with—the movement to introduce into the last, or the last two years, elective studies in a special sense preparatory to the various professional courses. But I venture to enter my protest—and to entreat your careful consideration of the issue—against any further radical changes in our college curriculum, until a fair chance has been given to try the effect of changes at the other end of the line. These changes might be easily made, and easily revoked if found to work amiss. I believe confidently that if we shall agree to avoid frequent and abrupt changes in entrance requirements and in curriculum, and shall aim at a reasonable degree of uniformity in these matters, so as to enable

the fitting schools to enjoy some measure of stability and uniformity in their work; and if we shall frankly entrust to the masters of accredited fitting schools the decision as to the fitness of the student; I believe that within a few years the methods of the schools will have become so much more thorough, effective and economical of time, that it will be found easy to send up to any college in America boys of no more than seventeen years of age, with reliable certificates, thorough preparation and superior physical condition; provided that the standard of requirements remain practically as at present.

This may seem an exaggerated estimate, and experience may show that the last measure proposed has not the efficacy assigned, while on the other hand the apparent dangers may prove actual and serious. But it seems to me that here as elsewhere we may trust to the eminently human principles: that added responsibility brings increased diligence in the discharge of duty, and that exertion is best stimulated by the hope of reward. Why should the schoolmaster give his certificate to an ill-prepared student? He exposes the scholar to certain trouble and to a considerable risk of being dropped in his first year. He damages his own reputation and that of his school, and runs the risk of having his certificate privilege revoked if the occurrence be often repeated. He acts against his own pecuniary interest, because the student should properly remain longer in his own school. At the same time every motive of honesty and policy would induce him to exert himself to the utmost in securing the thorough preparation of his students at the earliest age possible.

Nor, on the side of the student, would this be by the cramming process which is almost inseparable from the present examination system. Students who knew that diligence on their part would win the prize of exemption from entrance examination would—good and bad alike—be stimulated to sustained effort, because such exemption would be based, not on the result of final examinations, but on these combined with those of class recitations and term examinations throughout their whole school course. The certificate would represent more than the successful passing of a single test, which, no matter how well applied, is avowedly subject to serious error. It would represent the deliberate judgment of the most competent judge, based upon the most adequate data. Neither in this nor in any similar question need we consider the very good scholars about whom there is no doubt, nor the very bad scholars for whom there is no hope; but the great majority—the fair scholars with average ability and with average indifference to education and study. A single successful cram to enter college, a few conditions worked off between June and October with the aid of a coach: one such experience stamps deeply a sense of security, and tempts to neglect of college work during the year, with the secret hope of a successful repetition of the same *tour de force*. But neither shall we in this way bring our students to college well trained and well prepared, and at a reasonably early age; nor shall we be able, when dealing in college with a mass largely composed of such material, to find any method, whether of free or limited election, or of prizes, or of penalties, which will give fine educational results.

A very daring opponent of the higher education of women asserted that the educational influences of the nine months before birth have more to do with intellectual growth than all those which act upon us subsequently. I have no hesitation in asserting my belief that the results of college education are chiefly deter-

mined before the student goes to college. And I earnestly trust that the great weight and authority of this new organization will be used to aid and encourage the schoolmaster; to bring into closer and more trustful relations the college and the fitting school; and to further those changes in the work of the school which careful deliberation shall indicate as conducive to the best results there and at college.

An accidental allusion above leads us to express the further hope, that among the subjects to command the earnest attention of this body none shall be more prominent than the higher education of women. No one can watch the signs of the times without recognizing, as it seems to me, that this great question has passed its experimental stage. Though many details must be worked out, and though the public recognition of the truth must be made far more general and cordial, it must be conceded to-day that our colleges have demonstrated the fact that higher education is good for the woman as it is for the man; and that whether secured in separate or in co-educational institutions, there are no inherent difficulties which are not to be overcome by proper provisions. It is for each institution to determine what share, if any, it shall take in this great field just opening to us. It is certainly desirable that as to this, just as to the higher education of men, there shall be offered very varied conditions and combinations. Full evidence is still needed on many points of the first importance. But no organization could be found which, within its own limits, will embrace institutions where this question is treated in more varied manners than by the colleges which compose this association. The country will look with proper interest on the utterances here made on this as on other great educational topics. It is indeed fortunate that at this our first meeting we are favored with the presence of one of the most venerable and eminent of the educators of this country, whose great influence and eloquence have ever advocated a liberal and progressive attitude in all educational movements; and who will long be remembered for his support of the equal claims of women to the best and highest educational privileges.

I have greatly exceeded the limits to which I should have restricted myself in these words of welcome. But I felt it quite impossible to refrain from adding to the very sincere and cordial greeting, which, as representing the University of Pennsylvania, I have the honor to extend to you, one and all, some words of my own upon a few of the interesting topics which such a meeting suggests. May the complete success which attends this our first meeting be the happy omen of growing strength and of equal success in future years. Let us all pledge our personal and official influence to insure the realization of this hope.

He was followed by PRESIDENT MAGILL in an address on the Relations of the College to the University, of which the following is an abstract:

WE have met as the representatives of the Colleges of the Middle States and Maryland, to confer together as to the most effectual means of advancing, not only the individual interests of the various colleges which we represent, but also the general interests of education, of all grades, throughout these commonwealths and throughout the country at large. There is no surer way to secure this result

than by the proper organization and mutual co-operation of the literary institutions of the various grades. Our educational system must ever be fragmentary and incomplete, until the specific work of each and every grade is clearly understood and distinctly defined, and so completely organized that no one grade is permitted to trench upon the province of another, and thus disturb the general harmony. I propose, therefore, to touch briefly, to-night, upon the true province of the *college* in contradistinction from the universities, on the one hand, and the academies, high schools, seminaries, and all institutions for secondary instruction, on the other. Let us each understand the province in which we are to labor, and let us all remember that those will do their allotted work most effectually, always, who confine their efforts to their own proper sphere. We are frequently asked, "What facilities do you offer, in Swarthmore College, or propose to offer, for post-graduate work?" In our earlier years we were, like others, ambitious to offer such facilities, and did it more or less imperfectly, and at the expense, sometimes, of our regular college work. Added experience has corrected this error. For a number of years we have taken pleasure in saying: "We offer no such facilities, nor do we propose to do so. But we always endeavor to inspire, in the minds of our best students, a desire for higher work, and encourage them to pursue it elsewhere, after graduation with us." Thus we escape the interruption to college work, inseparable from any attempt to carry on an extensive course of post-graduate study; and we avoid trenching upon the duties which should be relegated to the University; and what is, perhaps, more than all, we ensure the placing of our students under new influences, in contact with different minds, and amid other surroundings, for the completion of their studies.

They thus acquire a wider range of thought and a broader culture than would have been possible had they pursued their post-graduate work within the walls of their Alma Mater. In pursuance of this thought, in the selection of our instructors and professors from among our own graduates, we are more and more careful to secure those who, after graduation, have pursued more advanced work elsewhere, and who consequently bring back their broader views, and thus infuse new life into the departments over which they are to preside.

And while, on the one hand, we should carefully observe the lines of demarcation between the college and the university, we should, on the other hand, keep equally clear the separating line between the college and the fitting or preparatory school. As I would encourage the colleges to confine their attention strictly to their own line of work, in the courses which they have marked out, and never mar that work by an ambitious attempt to incorporate with it what should belong to the Universities; so I would have our academies, and our high and other fitting schools—(mark me, I do not include Normal schools, which are an anomaly in our system, as at present conducted, and which, like other professional and technical schools, and even more than others, should, whenever practicable, *follow and not precede* a college course)—I say I would have our academies, and our high and other fitting schools, equally solicitous not to attempt to enter upon college work, nor be ambitious of the name of colleges, but to do well and most thoroughly the work given them to do in the secondary education. Let me say, in this connection, that those preparatory schools are doing an irreparable wrong to their students, as a rule, which encourage them to remain beyond the time needed

for preparation, and, upon entering college, to attempt to omit the Freshman Class. I venture to say that, in every well-organized college, there is no year so important as the Freshman year; and that, as a rule, students who enter as Sophomores experience a loss for which no subsequent study can ever fully compensate. The fitting schools surely have enough of their own legitimate work to do, compelled, as they must be, to carry on a double course at best—one a so-called practical business course, and the other, the course necessary as a preparation for entrance into any of our colleges. All honor to that high school, or academy, or seminary, which does not yield to the temptation to superficiality incident to entering upon proper college work, and the conferring of regular college degrees. Pardon a home illustration, which I cannot well omit in this connection with many others. I have watched with deep and painful interest the unworthy controversy now pending, with reference to the peculiar and somewhat anomalous position of long standing of your own Philadelphia High School in this respect.

I do not, for one moment, admit the lowering of the standard of that excellent school, which has recently been charged upon it.

It is more and more inclined to recognize the true relations of a high school in a system of public education; and more and more disposed to acknowledge its own proper position, as an important feeder to the collegiate part of this University. And this modesty and willingness to occupy its normal place in the educational system is the best possible evidence of growth, of progress and of development, and should not be assumed as any indication of a lowering of its standard of scholarship in the past forty years. A careful examination and comparison of its work now with what was then attempted will convince every reasonable person that the progress has been sure and substantial, and such as these times demand. I trust that the time is not far distant when your High School will find its exact place in a well-ordered system of education for your city, intermediate between the grammar schools on the one hand and the collegiate department of this University on the other. The labors of your learned and able Superintendent of Public Instruction, in this city, ever since his accession to his difficult and responsible position, are worthy of all praise, and are daily more and more recognized as such by the most intelligent and thoughtful portion of this community.

You will pardon this seeming digression. The case is so admirable an illustration of my point in favor of keeping the various grades of our educational institutions distinct, that they may accomplish the best result, that I could not well forbear referring to it in this connection.

But, assuming that the common schools, the high schools, academies and seminaries, and the colleges and universities, all do their proper work; no one grade interfering with any other; the question still naturally arises for us at this time, What is the proper work of the colleges during the four years' course. This is too large a question for me even to enter upon at this hour; and it is one upon which we may expect much light to be thrown by the proceedings of this convention before we separate. I may, however, refer very briefly to the position which, in my own judgment, is demanded of the colleges of to-day. The time was when a comparatively small number of young persons looked forward to a college course, and those chiefly the future candidates for what were called the learned professions. All of this is now changing, and it is coming to be more

and more common to include a college training in the course of every well educated young person, whatever future occupation they may have in view. It is therefore now manifestly necessary to introduce into our curricula more elective studies, holding certain disciplinary ones as required of all. Especially is this addition advisable toward the latter part of the course, allowing such a selection of studies as would have *some* direct bearing upon the student's probable profession or occupation, without, however, interfering with the province of the strictly professional schools. It is clear that the old curriculum, with its invariable round of Latin, Greek and mathematics, can no longer meet the modern demand. But its wonderful disciplinary power can admit of no question, and I would be far from setting it aside, but would always make it *one*, and an important one, of the courses among which the student might exercise a choice. In our search for the new, therefore, and in yielding to the demands of this modern age, I would not advocate too wide a departure from the ancient landmarks. Truth is more likely to be found between great extremes—

“*Medius tutissimus ibis*”

is as true now as in the days of Horace; and Pope, whose polished lines so often contain more wisdom than poetry, expresses well the thought which I would impress to-night, when he says:

“Be not the *first* by whom the new are tried,
Nor yet the *last* to lay the old aside.”

Dr. J. G. FITCH, M.A., LL.D., one of Her Majesty's Inspectors of Training Colleges, London, then read the following paper:

ENDOWMENTS.

In a memorable article entitled “Foundations,” contributed by Turgot to the French *Encyclopedie* in 1757, but for some unexplained reason—either modesty, or the fear of identifying himself in too pronounced a manner with the enemies of vested interests—not acknowledged by him until many years after, there is a forcible and thoughtful argument respecting endowments and their practical effect. He contends that the motive which leads a founder to perpetuate his own name and his own notions is often to be traced to mere vanity. The testator, he says, is apt to be ignorant of the nature of the problem he desires to solve and of the best way of solving it. He is seldom gifted with a wise foresight of the future and of its wants. He puts into his deed of gift theories, projects and restrictions which are found by his successors to be utterly unworkable. He seeks to propagate opinions which posterity disbelieves and does not want. He takes elaborate precau-

tions against dangers which never arise. He omits to guard against others which a little experience shows to be serious and inevitable. He assumes that his own convictions and his own enthusiasm will be transmitted to subsequent generations of trustees and governors, when in fact he is only placing in their way a sore temptation, at best to negligence and insincerity, at worst to positive malversation and corruption. In fine, Turgot shows by an appeal to history that endowments often foster and keep alive many of the very evils they profess to remedy, and that instead of enriching and improving posterity, they not seldom have the direct effect of demoralizing it.

The *fondations à perpétuité* which Turgot had in view when he wrote this remarkable essay were hospitals, convents, religious houses, masses, academies, professorships, prizes, the encouragement of games and sports, and other forms of public benefaction. He did not object on principle to large and generous gifts for such purposes, but it was indispensable, he contended, that such gifts should be made and expended in the donor's life-time, and adapted to present needs rather than to conjectural and possibly mistaken forecasts of future events. His whole argument is directed against the perpetuation of rules and ordinances, not against their enactment by benefactors who could watch their operation and see that they were obeyed. Had he lived a century later he might have found the most striking confirmation of his views in the history of endowments in England. A few of these he would have seen were of undoubted public utility, but a great many existed for objects which were utterly mischievous; others were kept up rather in the interests of those who administered them than of those for whom the original charity was intended; others were designed as permanent remedies for evils which in the course of time had wholly disappeared; while others, though contemplating lawful and even laudable ends, sought to attain them by means so antiquated and cumbrous that they were utterly useless. In short, every successive generation has enriched the history of charities with new examples and new warnings. These things are written for our instruc-

tion. They ought to enable men better than in the age of Turgot to discriminate between the wise and the foolish, the useless and the mischievous forms of charitable endowment.

For example, there is no more important distinction to be kept in view by the truly charitable than that between avoidable evils and those which are inevitable. Poverty and all its attendant ills belong to the former class. They cannot always be remedied. But in a certain sense they are always preventible. With more skill, more industry, more prudence they might in most cases have been avoided. Yet poverty, as we know, is one of the commonest and most conspicuous of human evils, and it is the one evil to the cure of which charity oftenest addresses itself. A benevolent man is distressed as he sees the evidences of it all around him, and he longs to alleviate it. He is unwilling to see that his gifts will probably produce more poverty than they will heal. For they may help to diminish, in the class from which the recipients are drawn, the spirit of self-control and independence, and to give a new motive for idleness to the unthrifty and the vicious. It may be that in early life he has experienced the inconveniences of poverty, and in later life the relief and blessing of competence. He desires that others who have reached the later stage of their journey should enjoy, as he has done, the tranquillity and freedom from care which beseeem old age. It may seem ungracious to remind him that he himself has earned his repose by strenuous exertion and self-denial, and that it is this one fact which entitles him to his rest, and gives dignity and appropriateness to it. Yet it is needful that he should consider this, for unless he takes many and wise precautions, his gift may be the means of preventing other men from following his own excellent example; and may, not improbably, be appropriated by idle and shiftless loafers who have never earned the right to honorable retirement, and in whose case old age is without dignity and repose without charm.

There is indeed no form of posthumous charity which appeals more impressively at once to the imagination and to the benevolent instinct than an Almshouse or Home for the aged. Pope says admiringly of Kyrle, the philanthropist of his day, well known as the Man of Ross:

"Behold the market place with poor o'erspread,
 The Man of Ross divides the weekly bread;
 He feeds yon almshouse neat, devoid of state,
 Where age and want sit smiling at the gate."

This pretty picture is one which to the superficial observer is not without attraction, although it cannot fail to bring into some minds the suspicion that the town of Ross, after all, was likely to become the refuge of mendicants from all the country side. However, one sees in many a town in England a quaint and picturesque building, with its quadrangular court-yard, its many gables and its chapel dedicated to the repose and sustenance of old people, the decayed members of a trade, a guild or a municipality. But one enters the precincts and finds too often a querulous and unhappy community, chafing under religious and social restraints which are foreign to all their previous habits, and distracted by small jealousies and quarrels. The truth is that a community of old people who have nothing in common but their age and their poverty is a wholly artificial product of so-called benevolence. And it is not a satisfactory product, because it is not founded on a true estimate of the needs of old age. Nature would rather teach us that the proper home for old people is among the young and the happy, from whom, on the one hand, they may receive pleasure and cheerfulness, and to whom they may in turn impart what is best in their own experience. This view receives striking confirmation from the history of Greenwich Hospital, a stately institution of which Englishmen have been for two centuries not a little proud. It occupies a lordly site on the Thames. Macaulay designated it "the noblest of European hospitals, a memorial of the virtues of the good Queen Mary, of the love and sorrow of William, and of the great victory of La Hogue." Until recently this great palatial institution sheltered 1,600 old seamen, who were maintained at a total annual cost of about \$500,000, or more than \$300 per man. About half of this sum, however, was found on inquiry to be consumed in expenses of management. The seamen of the better class were unwilling to enter the hospital owing to the domestic restraints which the discipline of the institution im-

posed, and because they were unwilling to sacrifice the friendships and associations of their lives. When these facts were brought to light, a measure was passed in 1865 enabling the Admiralty to offer to the sailors as an alternative to residence in the hospital a moderate pension, with liberty to reside with their own relatives. The annuity was fixed at \$180. The proposal was at once gladly embraced by two-thirds of the inmates, and it is greatly preferred by all the new pensioners. Since the change was made there has been considerable improvement in the health of the men, and the annual death-rate has been much reduced. The sum saved by abandoning the more picturesque for the more prosaic and practical form of benevolence has nearly sufficed to double the number of seamen assisted by the charity.

There are in England many endowments impressed strongly with a religious character, and designed for the double purpose of relieving distress and of promoting the interests of the religious body to which the founder happened to belong. One need not go far to seek the reasons for the existence of such foundations. A man who is earnestly attached to his own communion feels himself in special sympathy with the needs of his fellow-worshippers and prefers them to any other recipients of such bounty as he may have to bestow. What more natural than that he should bequeath gifts of clothes or doles of bread to be restricted to those who attend the services of his own church! What more reasonable than for him to suppose that in this way he is not only helping the poor, but that he is also encouraging them to feel an interest in the religious worship which he most approves! But soon a result occurs which he probably has not foreseen. Claimants for his bounty come to the church and profess conformity to its creed, for the sake of obtaining his gifts. I know a London clergyman who found on entering upon his duties a number of poor people regularly coming on Sunday to receive the Sacrament. This seemed to him a gratifying incident in a parish in which there was a good deal of religious apathy and other discouragements. He expressed to the clerk his pleasure at seeing so many poor communicants. "Oh, sir," was the reply, "of course they

come for the doles. It has long been our custom to distribute the parochial charities only to those who partake of the Lord's Supper." The new vicar was shocked, and desired it to be made known that for the future attendance at the Sacrament would not be regarded as constituting any claim on the charities, and that absence from it would be no disqualification, but that all future claims on the fund would be inquired into on their own merits, and without any reference to church attendance. From that day not one of these applicants has ever come to church to receive the Sacrament. Cases like this may well remind us how fatal to true religion, as well as to true charity, is any attempt to make the distribution of alms serve even indirectly as a religious propaganda. All bounties and premiums on the profession of belief have an inevitable tendency to profane and vulgarize sacred ordinances, and to encourage at least insincere religious profession, if not actual hypocrisy and falsehood.

In the history of civil institutions in England, experience has revealed to us the mischief and even the profanity of religious tests. It was during a century and a half a national scandal that the Test and Corporation Acts, and all the formidable penalties of the Clarendon Code, made conformity to the Established Church, signing the Thirty-Nine Articles, or participation in eucharistic services indispensable to the holding of offices. One by one all such Acts have, during the present century, been repealed, and the ancient universities have been freed from the necessity of imposing subscription to the Articles or other religious tests on candidates for degrees. But although Parliament has not hesitated to rectify the mistakes of its predecessors, it has always shown reluctance to interfere with the legislation of 'pious founders,' and accordingly we have seen illiberal and mischievous regulations surviving in charitable institutions long after the good sense and practical experience of statesmen have succeeded in removing similar regulations from the Statute Book. Let me give to you two illustrations of this assertion, the one drawn from my own country, the other from this city.

Early in the eighteenth century there lived in Bristol one

Edward Colston, who, at his death, made large bequests to his native city. To this day his memory is revered by the citizens, and pious orgies in his honor are annually celebrated on his birthday. Among other good works he founded a hospital-school. He was a very zealous member of the Established Church, and he was determined that his new foundation should subserve the interests of that body. In his deed he not only gave orders respecting the learning of the Catechism and the diligent attendance of the children at church twice on every Sunday and saints' days, but further ordained that the apprentice fee to be given to a boy on leaving school should be paid only if the master to whom he was bound was in all respects conformable to the Established Church. He further ordered that "in case the parents of any boy in the hospital shall prevail on him to go or be present at any conventicle or meeting *on pretence of religious worship*, or by word or action prevail with or deter any child from attending the public worship according to the religion established in the Church of England, then it shall be lawful for the trustees to expel such child and to take away his clothing." He proceeds to add several minatory clauses addressed to any possible future trustees who should consent to the education of the boys in any but the fashion thus prescribed, "it being entirely contrary to my inclinations that any of the boys should be educated in fanaticism, or in principles any way repugnant to those of the present Established Church." These ordinances were carried out in all their rigor from 1708 until the enactment of the Endowed Schools Act of 1869, under which a scheme was framed revoking many of the trusts, and releasing the trustees from any obligation to give effect to those of the founders' wishes, which were plainly out of harmony with the needs and the circumstances, and, indeed, with the public conscience of the nineteenth century.

In this city of Philadelphia you have a very noble and richly endowed hospital, called Girard College, which, in its own way, illustrates the point now under discussion. When I went to visit it I was asked first if I was a minister of religion, and a copy of an extract from the will of Stephen

Girard, the founder, was put into my hands: "I enjoin
 "and require that no ecclesiastic, missionary or minister
 "of any sect whatsoever shall ever hold or exercise any
 "station or duty whatever in the said College, nor shall any
 "such person ever be admitted as a visitor within the pre-
 "mises appropriated to the said College." Now it is quite
 certain that if such an ordinance as this had at any time been
 enacted by the State legislature, or laid down by a Court, it
 would have been repealed long ago. Common sense, right feel-
 ing and experience would have shown its absurdity. But
 because Stephen Girard is beyond reach, and there are no
 means of consulting him and convincing him of its absurdity,
 and because the superstition which attaches inordinate sacred-
 ness to founders' intentions is prevalent in the New World as
 well as the Old, whatever evil he may have done by this ordi-
 nance of his is practically irremediable. And I suppose this
 splendid foundation will for years to come be deprived of the
 services and the sympathy of many persons whose aid would
 be much valued by the trustees if they were at liberty to invoke
 it; and that regulations will continue to be in force which are
 a standing and public insult to all the ministers of religion,
 and which will cause thousands of children at the most im-
 pressionable period of their lives to be alienated not only from
 communion with Christian Churches, but from religion itself.

It frequently happens that a fund is left with strict injunc-
 tions that it shall be applied for ever to a very limited pur-
 pose; and in due time the fund is augmented till its amount
 is out of all proportion to the need it is intended to supply.
 I know a village in England to which a former inhabitant be-
 queathed the rent of a small estate with directions that it
 should be annually spent in gifts to the poor widows of the
 parish. Time went on, a valuable vein of brick earth was
 found on the estate, the annual income was increased nearly
 ten-fold; but the population of the village remained stationary.
 That is to say, it would have remained so but for an extensive
 immigration of widows from the neighboring towns and
 villages, who have contrived to dislocate all the social arrange-
 ments of the little parish, and to introduce into it a disturbing

and not always reputable element. The trustees were embarrassed, and after a long time sought relief from the legislature, with power to enlarge and vary the trusts. But this was a strong and very unpopular measure; the claimants technically entitled under the founder's will, though as a class they were probably lowered and demoralized by his gifts, loudly proclaimed their right to receive them; and long before the trusts were altered grave evils had arisen, and the whole district had learned to look on the endowment as a curse rather than a blessing.

Dole funds and small charities for distribution among the poor have been very favorite forms of benevolence, and they are to be found in hundreds of English parishes. Everywhere they are the despair of the clergy and of all who have the real interests of the laboring class at heart. These gifts, it has been repeatedly shown, pauperize the people and destroy their sense of shame. One witness adds: "The poor people spend more time looking after such gifts than would suffice to gain the same sums by industry." In a memorable speech, in the House of Commons, in 1863, Mr. Gladstone said: "The dead hand of the founder of an annual dole does not distinguish between the years of prosperity among the laboring classes and years of distress: in prosperous years it leads those who are not in need to represent themselves to be so; it holds out annual hopes to improvidence, it more frequently excites jealousy and ill-feeling than good-will, both on the part of the recipients towards the distributors of the charity, and among the recipients themselves. For one person who receives substantial benefit from these doles, many feel their demoralizing effect."

It would be an endless task to enumerate the various forms of charitable endowment which subsequent experience has shown to be either useless or positively harmful. One man provides a house for lepers and an estate the income of which is to be devoted for ever to the maintenance of that house. Another bequeaths a large sum for the redemption of prisoners taken captive by pirates on the Barbary coast. Now it is plain that when it comes to pass that there are no lepers to

be found in the country, and that Barbary pirates have ceased to infest the Mediterranean, there arises the need for some new disposition of the testator's bounty. But long after that day arrives it is found that there are persons concerned more or less with the administration of the fund, and interested in its continuance, who plead that perchance the evil provided against by the founder may re-appear, and that meanwhile it is a sin and sacrilege to divert the fund to objects which he did not specify.

There are some forms of posthumous gifts which, tenderly as the English law regards the will of testators, are nevertheless held to be illegal and inconsistent with public policy. A sum of money bequeathed to pay the fines of offenders under the game laws was held to be an invalid charity, because it directly encouraged a breach of the law. Another bequest providing funds for the political restoration of the Jews to Jerusalem, to their own land, was ruled by the judges to be illegal, because, if carried into effect, it was calculated to create a revolution in a friendly country and to embroil the English with the Ottoman Empire. At the Reformation, and afterwards, many statutes were enacted declaring void all gifts for "superstitious uses," a term which has been variously interpreted within the last three centuries, according to the degrees in which toleration prevailed, but which still extends in England to masses, and to prayers for the dead. On the other hand, so great a sacredness has attached in England to the intentions of founders, that many bequests have been accepted and scrupulously observed, which nevertheless it would obviously be the interest of the community to reject. A foundling hospital offers a direct encouragement to illegitimate births. A permanent dole fund tempts poor people to falsehood or to exaggeration, and its very existence diminishes one of the motives of thrift and self-restraint. An apprentice fund which was once well adapted to the industrial needs of the community continues to exist long after the system of apprentice premiums has been abolished in ordinary trade; and is found to work in such a way as to furnish in disguise a charitable dole to certain parents and to be of no service

whatever in qualifying children to become skilled artisans. At a small village in Yorkshire I found an endowment of nearly \$5,000 a year carefully administered in precise accordance with the will of the founder, who two hundred years ago had enjoined his executors to see that the letter R, the initial of his own name, should be conspicuously embroidered on the dress of all the recipients of his bounty. His injunctions were still obeyed. Three old men, three old women and twelve boys walked about the village thus decorated, in pious remembrance of their venerated founder, and on his birthday listened annually to a sermon extolling his merits. In all these, and hundreds of similar cases, endowments characterized from the first by vanity, by want of true foresight, and by their tendency to aggravate the very evils they profess to remedy, have been permitted to survive whatever of usefulness they originally possessed. *Eripitur persona, manet res.* The property remains, the short-sighted regulations of a past century continue in force; but the intelligent direction, the spirit of genuine philanthropy which would probably have modified these regulations, has disappeared, and the men of this generation are half reluctant, half unable to find an effective substitute for it.

But it is in regard to the history of education in England that some of the most remarkable and instructive lessons have been furnished to us as to the working of the principle of endowment. Here, at least, we seem to be in a region in which there is less danger of abuse. Poverty, destitution, crime, are, it may be admitted, evils, which may be fostered and increased by gifts which are clumsily designed to prevent them. But ignorance is an evil which admits of a remedy, and which he who suffers from it cannot remedy without help. Nobody voluntarily becomes ignorant in order that he may share a gift intended to provide him with knowledge. In establishing universities or schools for the young, and in providing instruction of a quality which the parent would be unable to procure for his children, the pious founder would seem at least to be on safer ground, and to be in a position to render a real service to his country. And as a fact, some of the noblest

foundations in England are its universities and public schools. They have, on the whole, originated in higher motives, and their founders have been animated by a more enlightened perception of the public interest than charities of almost any other kind. But a brief glance at their history will show that even here the incurable vices that are wont to breed in all foundations have thriven no less than elsewhere—stagnation, corruption, negligence, rigidity, and a fatal incapacity to adapt themselves to the changed circumstances and needs of successive generations.

The ancient "grammar schools" of England owe their origin mainly to the Tudor period. Before the accession of Henry VIII there were but thirty-five such institutions in England, including Eton, Carlisle and Winchester and a few others, which had been founded as chantries, or were otherwise connected with ecclesiastical establishments. But it was the dissolution of the monasteries which at once gave the impetus to the establishment of such schools, and furnished the means of sustaining them. And it is a fortunate circumstance for England that the same event which set free large resources for these special uses happened to coincide with the revival of learning, with the Protestant Reformation and with the quickening of intellectual energy and of the spirit of inquiry throughout the land. During successive generations, down to the period of the Civil War, nearly eight hundred "grammar school" foundations were created. One uniform purpose is manifest in the testaments, the deeds of gift and the early statutes by which the character of these schools was intended to be shaped. It is to encourage the pursuit of a liberal education founded on the ancient languages—then the only studies which had been so far formulated and systematized as to possess a disciplinal character. It is almost invariably stipulated in the instrument of foundation that the master is to be a learned man; that he shall be apt and godly, qualified to instruct in good letters and good manners; and that he shall receive as his pupils children of all ranks.

But it is notable that by the end of the seventeenth century a great change seems to have come over the minds of testators

and benevolent people in regard to this matter of education. The endowed schools, which owe their origin to this period, aim no longer at the general diffusion of a liberal education, or at the encouragement of all classes in the common pursuit of knowledge and culture. They are for a limited number of the poor, but for the poor alone. They are designed rather to repress than to stimulate intellectual ambition, and, consciously or unconsciously, they were adapted less to bring rich and poor together than to set up new barriers between them. There has been no period of our history in which the social separation of classes has been more marked and more jealous than at the beginning of the eighteenth century. The disappearance of the last vestiges of feudalism, under the legislation of Charles II and of William, synchronized with the steady growth among the upper and middle classes of a kind of social and religious conservatism, which was none the less strong because the legal securities for its maintenance were passing away. The Act of Uniformity had been designed to crush out Dissent. The Toleration Act of the next generation was in fact a legal admission that this design had failed, and that Nonconformity was a force which must now be recognized. To the resolute Churchmen of the beginning of the eighteenth century, to such men as Edward Colston, of whom I have already spoken, and Robert Nelson, the author of the "Fasts and Festivals," this was a sad and ominous fact, and they and their friends sought to neutralize its effect by more diligent teaching of the liturgy and formularies of the Church of England in schools for the poor. The prevalence of Dissent, it was feared, would imperil the social order. A fear lest the poor should be encouraged by it to forget the duties of their station and to encroach upon the privileges of the rich is very evident in much of the literature and some of the legislation of the age. And there is no more significant token of the changed feeling with which the rich had come to regard the poor than the simple fact that, whereas in the sixteenth century Englishmen founded grammar schools, in the eighteenth they founded charity schools.

Schools of the latter class rapidly multiplied during the last

century and the beginning of the present. They are founded on a conception of education partly religious and partly feudal, but almost wholly ignoble and humiliating, and some of them exist to our own day in striking contrast to the grammar school foundations of earlier generations. The charity school children were to be sedulously discouraged from learning more than was supposed to be necessary for the discharge of the humblest duties of life. But the scholars in the grammar schools were either to be the sons of gentlemen, or were to be treated as such. They were to be brought within the reach of the highest cultivation that the nation can afford; they were to be encouraged to proceed from school to the universities; and special provision was always made to tempt into this higher region of learning and gentleness the child of the yeoman and the peasant, in order that, if quickwitted and diligent, he too might be trained up to serve God in Church and State.

Yet upon nearly all these institutions alike the curse of barrenness seems to have fallen. An official investigation, in which it was my duty to take an active share twenty years ago, extended over the whole country and revealed the fact that nearly all these schools, whether designed to furnish a liberal education, or only to give to the "hewers of wood and drawers of water" the humble training supposed to be needed in order to fit them for the meanest duties, were in a lamentable state of decay and inefficiency. The whole body of the testimony obtained by the Commissioners is conclusive: the buildings and school furniture were, in a majority of cases, most unsatisfactory; the number of scholars who were obtaining the sort of education in Latin and Greek contemplated by the founders was very small, and was constantly diminishing; the general instruction in other subjects was found to be very worthless, the very existence of statutes prescribing the ancient learning often serving as a reason for withholding any modern addition to it; and, with a few honorable exceptions, the endowed schools were found, in 1865-7, to be characterized by inefficient supervision on the part of the governing bodies and by languor and feebleness on the part of teachers and taught. I know no more melancholy chapter in English history than

is supplied by the ponderous volumes of the Schools Inquiry Commission. It is a history of great resources wasted, of high hopes frustrated, and of means and plans wholly unsuited to the ends proposed to be attained.

When the causes of this decadence came to be investigated, it was found that much of it was owing to the faulty constitution of the trusts. Some were close corporations of private friends, with power of perpetual renewal by co-optation; some were small bodies of vestrymen, others were municipal or trading companies, wholly destitute of educational experience. In some the trustees were too remote from the place to have any vital interest in the welfare of the charity; in others they were so closely identified with the town or village that they were incapable of taking a general view of the interests of the whole district and of its educational wants. In all, they were isolated from each other, self-controlled, and often practically self-constituted, without motive for activity, or any external aid or guidance as to the form which a wise activity should assume. Above all, they were in every case hampered by traditions, by founders' wills and statutory provisions, which they could not carry out if they would, but which effectually prevented them from making any organic improvement.

And the pressure of the dead hand on the teachers was not less heavy. One can understand and respect the position of a schoolmaster who takes his stand resolutely *super vias antiquas*, who refuses to be beguiled by modern innovations into a neglect of the clearly expressed will of the school founder, and who steadfastly narrows his own aims in the direction of an ideal of scholarship, which he has learned from Ascham, from Milton, or from Busby. And one may view, not without respect, though perhaps with less sympathy, the teacher who, finding the ancient grammar school theory hopelessly untenable, determines to disregard it altogether, and to lay himself out to meet the importunate and not always intelligent demands of a restless and mercantile age. But the saddest part of the experience of the Commissioners appears to have been the discovery that four-fifths of the endowed schools were fulfilling

neither the one purpose nor the other; and that the whole machinery, while in some cases producing positive mischief, by occupying the ground and preventing the establishment of good modern schools, was even in the best cases yielding results sadly inadequate to its costliness, and unsuited to the educational wants of the community for whose benefit it was designed.

These evils have been to a large extent remedied. The revelations of the Schools Inquiry Commissioners led, in 1869, to the establishment of a new Executive Commission, with large powers, to alter the schemes of instruction, to reconstruct the governing bodies, to set free funds for providing scholarships and exhibitions, and generally to bring the endowed schools into harmony with modern needs. But it required a very drastic and revolutionary Act of Parliament to effect this—an Act which shocked many prejudices, and was passed, not without difficulty; which came into rude conflict with many venerable and touching local associations, and which could not in fact have been enacted at all had not the evils of the old state of things become intolerable. But this is not the sort of legislation which a wise statesman prefers or contemplates with any satisfaction. It is not by the periodical removal of a mountain of accumulated abuses, but by such prudent provisions as shall prevent abuses from accumulating that the true interests of the body politic are best secured. And we shall be helped to understand the nature of those provisions if we look a little further into the origin and the practical working of endowments.

It were to inquire too curiously, to peer into the motives in which endowments originate. Mr. Lecky in his "History of European Morals" has shown that in very early Christian ages the substitution of devotion for philanthropy generated a belief in the expiatory or meritorious nature of eleemosynary gifts. "A love of what may be called selfish charity arose," he says, "which assumed at last gigantic proportions, and exerted a most pernicious influence upon Christendom. Men gave money to the poor simply and exclusively for their own spiritual benefit, and the welfare of the sufferer was al-

“together foreign to their thoughts.” And it must be owned that Christian teachers in all ages have done much to encourage the belief that almsgiving and charitable foundations were a profitable form of investment. “Spare not,” says Sir Thomas Browne, “when thou canst not easily be prodigal, “and fear not to be undone by mercy; for since he who hath “pity on the poor lendeth unto the Almighty rewarder, who “observes no ides but every day for his payments, charity “becomes pious usury, Christian liberality the most thriving “industry, and what we adventure in a cock-boat may return “in a carrack to us. He who thus casts his bread upon the “waters shall surely find it again.” Considerations of this cynical kind have been urged with more or less of insistence upon rich people in all ages, and have been found so potent, especially in the near approach of death, that society, notwithstanding its general approval of charity in all its forms, has been compelled in its own defence to enact from time to time laws of *mortmain*, forbidding the permanent alienation of lands to quasi-religious or charitable uses within a year before the donor’s death. But when once the gift has taken legal effect the English law, and still more the English custom, have always been in favor of treating with special sacredness and reverence the intentions and dispositions of the giver. We thus actually elevate to the rank of legislators a body of men who have had no other qualification to exercise such a function than is represented by the accident that they had money to dispose of. Much of the education of England, and many of its most important public and social interests have, during many centuries, been dominated by a code of laws which has never been deliberately sanctioned by the legislature, but is the creation of a number of amateur statesmen, many of whom were not wise, few of whom possessed much political foresight, and all of whom were destitute of any sense of responsibility to the public. Yet it is to this parliament of dead men, self-constituted, heterogeneous and often incompetent, that we have been accustomed to pay as much deference and to assign as much real power as to King, Lords and Commons put together. We have dealt more tenderly with its caprices, we

have sought more anxiously to interpret its utterances, and we have been in far greater dread of overruling or revoking its decisions. The explanation of the deep-rooted instinct which underlies this policy is not far to seek. It is the name of benevolence which beguiles our judgment. We have a vague impression that charity, almsgiving and provision for the ignorant or the helpless are very sacred things, and it is exceedingly difficult for us to look with fresh eyes on the question whether after all there is any real sacrifice or self-denial in trying to control the expenditure of our money when it is no longer in our power to enjoy it. Says the Duke to Claudio, in "Measure for Measure:"

"If thou art rich, thou art poor,
For like the ass whose back with ingots bows
Thou bearest thy heavy riches but a journey
And Death unloads thee."

But this is precisely the arrangement to which many a pious founder declines to submit. He refuses to be unladen by death of his wealth or of the influence which wealth gives. He will not leave his successors at liberty to use their own discretion as to the disposal of what will fall to their share, but claims to control it permanently, and thus to purchase a quasi-immortality for himself. He is more concerned to erect a big, impressive institution which may loom large in the eyes of posterity and bear his name than to inquire what is the wisest and most effective way of providing educational or other help for those he most desires to benefit. In a sense not contemplated by the Apostle, charity is thus often made to "cover a multitude of sins."

It is often argued that a man has a right to do what he will with his own, whether what is his own has become so by inheritance or by acquisition. Grant, it is said, that it is for the public interest to leave the privilege of bequest unfettered in relation to relatives or private friends, and you are equally bound to concede that right in respect to any public objects which the testator may prefer. There is, however, an important distinction here. If a man leaves money to me, or even if he leaves me only a life interest in an estate, I am at

least at liberty to spend the income as I will. If, in bequeathing an income to me, he also prescribed minutely the way in which I should spend it—if, for example, he desired that I should employ the whole revenue in the purchase of coats of a particular cut and pattern, with his initials embroidered on the collar, I should probably decline to accept the legacy. But when the community or some section of it is the legatee, it is always assumed that it is bound to accept the gift and to observe as a sacred trust, all the conditions, however fanciful, which the giver has chosen to impose. Endowments come to the public on a condition which never applies to private benefactions at all; viz.: on the condition that the beneficiaries shall spend the annual income in the way prescribed by the giver. There is, in fact, no analogy between a private gift or bequest on the one hand, and a permanent endowment for a public purpose on the other. Nor would the equitable conditions of the two kinds of benevolence admit of fair comparison, unless the State, as representing the community, which is after all the legatee supposed to receive the advantage of the benefaction asserted for herself the twofold right which belongs to every private legatee: (1) To judge for herself whether the conditions attached to the gift are such as to make it worth acceptance; and (2) to spend the income of the endowment in the way which she deems best for her own interest and for meeting its own needs.

This second condition, of course, cannot in practice be fulfilled without undermining the foundation of endowments altogether. If it were, and not until it were, it would be possible to apply the same reasoning *in foro conscientix* to the validity and sacredness of private and of public bequests. But, as a matter of fact and of human experience, all civilized States are found in different degrees willing to accept gifts from dying men, and to give to the provisions of their deeds of gift the force of law. It is needless to discuss the question of natural right in this case. Probably if we could look on the question with eyes purged from all prejudice and consult Nature herself, she would reply that no man has a right to do more than administer such resources as he possesses; and that when

he ceases to live he ceases to be a fitting director of the expenditure derived from property, and ought to leave the control of that expenditure to his heirs, or, failing heirs, to the community as represented for the time being by its responsible government. We may, however, leave to speculative philosophers the discussion of the question, How far is the power of distribution by bequest based on natural right? For practical purposes we know that this power is the creation of law and of expediency, and that all civilized States recognize it and protect its exercise. It is, therefore, open to us to consider, on grounds of expediency and experience only, what are the reasons which justify States in thus protecting the privilege of bequest, and within what limits, if any, that privilege should be restricted.

It is obvious, in the first place, that the State is interested, in encouraging the acquisition of property. Almost every man who succeeds in amassing a fortune by honorable means must, in the act of amassing it, have put forth power and exercised virtues which have helped to enrich the State. The whole community is concerned to diminish the temptation to idleness on the part of its members, and to put all reasonable bounties and premiums upon those efforts by which wealth is accumulated. And among such bounties and premiums, the legal right to make his wishes operative after his death, and so to secure, what we all value, a little share of posthumous influence, a small fragment of immortality, is one of the most effective. Apart, therefore, from all considerations respecting the ultimate value of a gift to a beneficiary, it is certain that the power to dispose of accumulated property is itself a great incentive to accumulation, and is one which, in her own interest, the State does well to provide.

We have all, as citizens, a further motive for giving a reasonable encouragement to public benefactions. It is good that a man should care about some larger interests than those which concern his own person and family. These have, no doubt, the first claim upon him; but unless his sympathies extend further, he is a poor creature, and unworthy to be the inheritor of great benefits and great traditions. Our debt to

parents cannot, of course, be fully paid to parents; the largest part of it must be paid to those towards whom in time we shall occupy the place of ancestors. This is Nature's provision for the transmission of nearly all that is good in the world. Gratitude to one's predecessors must in practice be shown by acts which will excite the gratitude of our successors. And the legal sanction given to endowments is one mode of keeping alive this feeling of moral obligation to posterity, this recognition of the fact that each human being is a link by which what is best in the past should be united with what shall be still better in the future. Without such recognition mankind would slowly degenerate. If there be a man who thinks that, as soon as he has done with the world, it matters not what becomes of it, the sooner the world has done with him the better. The "enthusiasm of humanity," which is the product of the Christian faith, and the sense of duty to posterity which Comte inculcated and which forms one of the cardinal items in the Positivist Code, are alike in this, that they seek to awaken in man some solicitude about the future of his race, and some desire to have an honorable share in the moulding of that future. All our polity, legal and social, all our history and all our experience ought gradually to deepen and enlarge this sense of obligation towards posterity. If it be not deepened and enlarged, then Christianity and civilization alike fail to fulfil their purpose.

Apart from the moral influence on national character and on the spirit of citizenship, which may be maintained by preserving the right of endowment, there is a practical advantage which we cannot overlook. The tendency of all improvement is towards differentiation, not to uniformity. A nation is interested in encouraging new varieties of enterprise and new forms of experiment in regard to the solution of public problems. An autocratic government seeks to mould all institutions after one official pattern; undertakes to deal with such matters as railways, poverty, education and religion in accordance with a fixed plan, and thus *pro tanto* discourages all private initiative. But the government which best suits free men welcomes the co-operation of all citizens in efforts for

social amelioration. It has no horror of fads, and crotchets, and new types of institutions. It knows well that the originality and inventiveness of private citizens make up a large part of the public wealth; and that out of experiments, which at first appeared to be useless, and even ridiculous, some of the most valuable results have grown. J. S. Mill said: "Since trial alone can decide whether any particular experiment is successful, latitude should be given for carrying on the experiment until the trial is complete. For the length of time, therefore, which individual foresight can reasonably be supposed to cover, and during which circumstances are not likely to have so totally changed as to make the effect of the gift entirely different from what the giver intended, there is an obvious propriety in abiding by his disposition. . . . Within the probable limits of human foresight, the more scope that is given to the varieties of human individuality, the better."*

The energetic plea of Mr. Mill for endowments as a means of perpetuating new, original, possibly eccentric and unpopular, but ultimately valuable forms of public benevolence and educational activity would be more weighty if his argument had not been tested in England by centuries of experience. It was my duty to examine and report upon upwards of one hundred endowed grammar schools before the great reform of 1869, and their most notable feature was their curious sameness. Whatever was striking and novel in the original conception of the founder had long ago disappeared; but the restrictions remained in full force. The founder's directions that the instruction should be confined to Latin and Greek had the effect of furnishing a reason why nothing else should be taught; but in no case did they have the effect of teaching even those languages well. The dead hand everywhere repressed originality, discouraged all effort on the part of teachers to get out of the groove; but in no case was it an instrument of improvement. Variety, enterprise, freshness, enthusiasm, even eccentricity, are all of them, in their way,

* Mill's *Dissertations*, vol. iv., p. 6.

potent factors in the improvement of education. We cannot afford to dispense with them. The more we can have of them the better. But sad experience leads us to conclude that none of these have been produced by endowments. However enlightened the view of the founders may have been relating to the needs of their own contemporaries, the very fact that those views are embodied in statutes and ordinances renders them difficult if not incapable of modification when new and unexpected circumstances arise. Hence come stagnation, rigidity and a sort of dull decorum, a disposition to rest rather upon the traditions of the past than upon any obligations to the present or the future; a vague notion that in some way an ancient foundation is a more respectable institution than one which has to assert its own right to recognition by making itself useful to the present generation. And all these influences combine to produce not the variety of type which is held in such just esteem by Mill and other abstract thinkers, but a dead level of monotony.

With the teaching of history for our guidance, what are the conditions under which charitable foundations can best be made to fulfil their highest purposes and to become blessings rather than curses to posterity? We cannot repress the instinct which leads founders to endow institutions. A wise statesman would not do so if he could. Nor can we safely put any hindrances in the way of new experiments either in philanthropy or education. But we can deduce from past experience a few practical inferences; and so may be helped to guard against the recurrence at least of some of the more serious evils which seem to be inherent in all *fondations à perpétuité* unless due precautions are taken.

And the first condition to be filled is that the object or purpose of the gifts should be such that it is for the public advantage that they should be received. The community as a whole should in fact exercise the same right that belongs to any private legatee, that is, the right to decline any gift which is clogged by unsuitable and unworkable conditions, or which is designed for a useless object. Private persons, as I have said, could, if a bequest were made to them, choose either to accept or to re-

ject the gift; the State is the only legatee which is ready to accept in the name of the community any gift and to enforce the provisions of any trust, whether such acceptance is or is not desirable *in se*. We need, therefore, clear conceptions as to the kind of gifts which the public are interested in receiving and those which it would be wiser for the public to reject. All gifts which purport to redress the evils of poverty or improvidence need to be received with much caution and misgiving. The provision of funds for the propagation of the testator's opinions by means of preaching, lectures, publications or other forms of intelligent persuasion are legitimate enough, but all forms of charity which are indirectly designed to act as bribes for the profession of particular opinions deserve to be repudiated. Charities, limited as regards their future and permanent destination to founder's kin, or to the inhabitants of a particular district, are apt to lead to litigation and other mischief. But gifts for the blind, for the sick, for the deaf, for the aged; provision for public instruction in the form of schools, libraries, professorships and the encouragement of research; provision for public recreation in the form of parks, playgrounds, picture galleries and museums—all precautions, in short, against evils and disadvantages which those who suffer from them did not bring upon themselves, and which, therefore, are not likely to be aggravated by the existence of an endowment, are legitimate, and will, under right conditions, always be acceptable gifts to a well-ordered community.

But the true value even of such legitimate provision depends entirely on the mode in which it is made. The first condition of a useful endowment is that the end it purposes to attain is a worthy one, and conducive to the public advantage. But the second is no less important. It is that the means and machinery by which the end is to be attained shall not be too rigidly prescribed. Unless this second condition be fulfilled it is to little purpose that we secure the first. And in practice, the second is more rarely attained than the first. It is far easier to have a clear vision as to the worthiness of an object than to forecast the best of the many different ways by which that object may be accomplished. Now

and then we are fortunate enough to receive gifts from testators who have had the wisdom to recognize this fact and to leave large liberty to their successors to adapt those regulations to future needs. Let me choose two examples of this enlightened liberality, one from each side of the Atlantic. From an admirable address by President Gillman before the Johns Hopkins University at Baltimore I take this extract:

"Johns Hopkins devoted his fortune to a University and to a Hospital, intending that as far as medical education was concerned, the two institutions should be the closest allies, but he did not prescribe the conditions under which these two ideas should be developed. He knew that the promotion of knowledge by charity would call for very large outlays in all future generations, but in planning for the remote as well as for the present, he was sagacious enough to perceive that methods must change with changing circumstances, and he left to the trustees all the freedom which was requisite for the administration of their work, consistently with adherence to the noble purposes which he had in mind. He provided with equal liberality for the promotion of an educational foundation of the highest name, and for a medical foundation, where the utmost skill should be employed in the alleviation of bodily infirmities. But the mode in which these establishments should be organized he left to the wisdom of others."

The second example I shall give is that of Josiah Mason, the eminent and successful manufacturer in Birmingham, who devoted a large part of his fortune to public objects. Perhaps I may, without egotism, best tell his story by an extract from my own evidence given a short time since before a Committee of the House of Commons, charged with the duty of inquiring into the working of the Charitable Trusts Acts and the Endowed Schools Acts. The questioner was Mr. C. S. Parker, a distinguished member of the Parliamentary Committee:

1435. Speaking generally, should you say that since 1869 very great public benefit has been conferred by the revision of educational endowments by public authorities?—Enormous public benefit, I should think.

1436. You are aware, of course, that there have been some strong objections made to that kind of interference; for instance, in such interference there has

been necessarily much free handling of the endowments, has there not; much change of the purposes to which they were directed?—Yes, no doubt, and alteration of the trusts under which the governors were bound to carry on the work of a school.

1437. And within certain limits departures from founders' intentions?—Necessarily.

1438. There is one general objection made, that such departure from founders' intentions has a direct tendency to discourage similar foundations for the future; should you say, from your experience, that there is such a result from this public revision of endowments?—I should say, that the modern interference with the trusts established by founders *has* probably had the effect of discouraging some of the more selfish and ostentatious forms of endowment, those which the public is least interested in receiving. But I have no doubt that it has given a very remarkable impulse to all the truer and wiser forms of endowment; and perhaps the best proof of that is to be found in the fact that there never have been in the history of England, as far as I know, such large bequests and gifts to public purposes as within the last few years, and since the Charitable Trusts Acts and the Endowed Schools Acts have been in full operation.

1439. If I understand you rightly, your view is, that with the best class of founders, so far from discouraging, this public supervision positively encourages them to spend their money in endowments?—Certainly, I think the best proof of that is, as I have just said, the very large number of munificent gifts and bequests that have been made within the last few years.

1440. Could you give any striking instances to illustrate that statement?—I may refer to the Peabody Trust; that was not, it is true, for education, but for a very large public purpose; then there were Sir Joseph Whitworth's scholarships; then there is the munificent foundation of Mr. Holloway, at Egham; and there are the very remarkable institutions founded by Sir Josiah Mason, at Birmingham; to say nothing of the large number of splendid gifts that have been made to the Universities since university legislation has been in progress. If the chairman will permit me, I should like to mention one circumstance which seems to me very significant in relation to the question of the honorable member. In 1869, when I was engaged on a special Parliamentary inquiry into the condition of education in Birmingham, the late Sir Josiah Mason said he should like to show me over his orphanage, which he had then very recently founded, and he described to me on that occasion the very bountiful provision he had made for the future maintenance of this institution. He also told me what schemes he then had in his mind for the endowment of the great Science College which has since been established. I said to him then: "Are you not afraid of leaving such large bequests to posterity when you see the modern tendency to overhaul and revise the wills of founders?" He replied: "That is the very reason why I feel such confidence in leaving these sums of money; if it were not that public authorities are likely to be vigilant, and to correct any mistake that I make, and to take care to keep these institutions in full working efficiency, I should feel very much hesitation in leaving such large sums to my successors." It was in this spirit that in the following year, 1870, he introduced into his deed of foundation for the Science College this provision: "Provided, always, that it shall be lawful

for the said Josiah Mason at any time during his life, and after his decease for the trustees, within two years after the expiration of every successive period of fifteen years, to alter or vary the trusts or provisions herein contained in all or any of the following particulars." Then he enumerates every one of the particulars, except the general object of the foundation, namely, the improvement of scientific instruction. The obvious intention of this was to take care to provide for the periodical revision and modification of every one of the ordinances and arrangements which he had laid down, stipulating only that the main object of the foundation should be kept in view. I do not want to attach too much importance to a single incident, but I think it significant that this clause occurs in the deed which he executed in the year 1870 for the Science College, and does not occur in the deed which he executed for his orphanage in the year 1868. It was exactly within that interval that all those public discussions and revelations went on in reference to the abuses of ancient endowments and the propriety of revising the founders' wills.

1441. So you think it reasonable to infer that he was partly guided in his latter will by the wish to see public revision from experience of its benefits?—That is certainly the impression I gained from the history of his endowments and from what he said to me.

1442. Do you think that that would be the case with many enlightened and intelligent founders, that they would be more disposed, instead of being less disposed to give their money, if they thought there would be future public revision?—With all the wisest and most truly benevolent founders, I think it would.

But dispositions of this kind are only made when to benevolent instincts are united wisdom forethought and modesty. And this is a rare combination. You cannot expect it in all testators, or in very many of them. And society must, when these are wanting, take its own measures to supply a substitute for them.

Hence, whether the testator provides for the revision of his ordinances or not, it is absolutely necessary that his institutions should not be permitted to survive their usefulness and to cumber the ground; and to this end the State should have the power to do what in his unavoidable absence it may be presumed that the testator, if he were as benevolent and wise as we like to think him, would himself have done had he lived, *i. e.*, revise his ordinances and adapt them to the changed condition of society. It is a poor compliment to a departed benefactor to assume that, if now living, he would be less amenable to the teaching of experience or less anxious to meet the actual wants of the present than he was in his own time, or than we are in ours. His means and his ends, therefore, should

both be subject to periodical reconsideration, and, if necessary, to resolute and drastic reform.

But the most important of all the securities for the efficiency of foundations is the provision for a good and responsible governing body. It is to the wrong constitution of the governing bodies that more than half of the evils of endowments have been due. A testator confides the administration of his fund to a small group of trustees, with power to fill up vacancies as they occur. By this process of co-optation or self-election, the body becomes year by year more narrow, whatever of party exclusiveness belongs to the original trustees becomes stereotyped and rendered permanent, and the body becomes more and more completely out of sympathy with the public and less conscious of its responsibility. In fact, it is not uncommon to hear the members of such governing bodies speak of the fund they administer as *their* property, and of the right which they have to administer it in their own way and without interference. In no European country known to me, except England, is such an arrangement legally possible. In France, *e. g.*, a bequest for a public purpose, whether local or imperial, must be confided to the care of a municipality, a university, or some public body known to the law and responsible to it. It is not lawful to create a perpetual private trust. So the truest safeguard for right administration is to be found in such a constitution of the governing body as shall prevent it from becoming a clique, and shall provide for its continual renewal by other means than that of co-optation, and for the permanent presence on it of some persons representing the interests of the classes for whom the benevolence is designed.

Finally, one of the main safeguards which modern legislation has in England sought to provide, though as yet it has only provided it imperfectly, is that of publicity. It has been found indispensable that every endowed institution should annually publish its accounts, and that there should be a periodical and public record made of its efficiency and of the kind and amount of public work which it is actually accomplishing. Whatever difference of opinion may exist as to the abstract right of the government as the representative of the

community to control the experiment and to override the intentions of founders, there can at least be no room for doubt on one point: the community for whose benefit the endowment has been designed has in its capacity of legatee the strongest interest in learning what use is made of its inheritance, and an unquestionable right to know it.

Such, then, are the antiseptics by means of which, in England, it has been found that endowments can be kept sweet and wholesome and without which abuses and corruption are inevitable. They are: undoubted public usefulness in the object; elasticity in the means; periodical revision, and, if needful, reconstruction of the scheme of administration; responsibility of governors and trustees to the community for whose benefit the gift was intended; ample publicity, constant vigilance; and, above all, a full recognition of the two principles: (1) that the endowment exists only for the benefit of the people and has no other right to exist at all, and (2) that the State, as the supreme trustee of all endowments, has the right to make, from time to time, such changes in the destination and management of charity estates as experience and new social needs and circumstances may show to be necessary, and in this way to secure for the community the full benefit of what has been bestowed on it.

I am speaking in a land which cannot yet have experienced the mischief attendant on ancient charitable foundations, but which possesses in a high degree all the materials out of which such foundations are constructed—wealth, public spirit and an honorable desire to be remembered by posterity and to do service to it. In England the man who makes a great fortune often sets his heart on founding a family, on getting a large landed estate and on taking a permanent place for his posterity among the territorial aristocracy. But in this country the possessor of a colossal fortune often conceives the much nobler ambition of founding some great institution for the public benefit, and so of perpetuating his name. I do not presume, in a country whose traditions and experience are so different from those of England, to offer any counsel to the recipients of such gifts. But I have thought it possible that

this brief record of some of our English experiences might serve some useful purpose even here. At any rate, some of the main conclusions which I have ventured to enforce are applicable to both the Eastern and the Western hemispheres, to the twentieth century as well as to the sixteenth. They are briefly these: *First*, That the intellectual and social wants of each age differ, and always must differ, from those of its predecessors, and that no human foresight can possibly estimate the nature and extent of the difference. *Next*, That the value of a gift for public purposes depends not on the bigness of the sum given, but upon the wisdom of the regulations and upon the elasticity of the conditions which are attached to the gift; and *Finally*, That every institution which is to maintain its vitality and to render the highest service to successive generations of living men should be governed by the living and not by the dead.

POSTSCRIPT.

Considering the extraordinary munificence with which private citizens have sought to enrich the people of the United States, it is a little surprising that comparatively few of the benefactions have taken the form of providing art galleries. In regard to the possession of great masterpieces of ancient and mediæval art, it is impossible to look forward to any period in which the cities of the Old World shall not have the advantage over those of the New. The characteristic works of the world's greatest painters are and are likely long to remain the valued treasures of royal palaces, of academies and museums, of municipal and private galleries. Each of these great works is unique, and it is only by a rare accident that even the wealth and enterprise of America will now and then secure an original painting of the highest rank. But a collection consisting of good copies of all the most famous pictures of the world, arranged in such a way as to furnish an epitome of the history of art, would be an invaluable possession to any city which had the good fortune to receive such a gift. It would not, it is true, give the actual handiwork of Memling and Van Eyck, of Durer and Holbein, of Angelico and Francia, of Raffaele and

Titian, of Vandyke and Rembrandt, of Reynolds and Hogarth, but it would reproduce the thought, the color, and much of the inspiring force which characterized the originals. In every city of Europe which possesses a famous gallery there are to be found, by careful inquiry, copyists specially skilled in the artistic reproduction of particular masterpieces, and if the best of these persons were selected and commissioned to paint good copies, the result would be a collection possessing more unity of purpose and higher historical value than any miscellaneous gallery made up of lucky and haphazard acquisitions.

There is no instrument of culture which to a nation like the American, filled with intellectual activity and ambition, would prove more ennobling and animating than a good picture gallery; none which is better calculated to set people reading and thinking and inquiring, and to awaken a living interest in literature and history. A collection of the works of the great masters is a epitome of history, a key to the religious and moral development of the race, a representation of the thoughts, the manners and the beliefs of past ages, a record of the sweetest fancies, the most gorgeous images and the most devout aspirations which have found a place in the brain and heart of some of the most gifted of our race. Much, though not the whole, of the priceless heritage of thought and learning, of genius and of labor which is represented in great pictures, is capable of being diffused and transmitted by the reproductive art. A well-chosen collection of copies would, of course, not satisfy, and ought not to satisfy, the artist and the connoisseur. Those who could afford to do so would still go to Europe to study the originals. But to the rank and file of spectators, who are never likely to have access to originals, such a collection would have enormous value. And at least such a gift by a rich man to his fellow countrymen would have one saving virtue. It would meet a perennial and not a mere transitory want. It would be as suitable to other times and circumstances as to these. And scarcely any conceivable mismanagement could ever prevent it from fulfilling its purpose, and contributing to the instruction and to the unalloyed enjoyment of after generations.

On motion,

Resolved, That the thanks of the Association be tendered to Dr. Fitch for his valuable paper, and that a copy be requested for publication in the proceedings of this Convention.

A collation was then served, and the remainder of the evening spent in social enjoyment.

CHAPEL OF THE UNIVERSITY, July 6th, 10 A.M.

The Convention re-assembled, President SEIP in the Chair. The minutes of former sessions were read, corrected and approved.

PRESIDENT MAGILL announced that in accordance with the resolution of the Executive Committee, invitations had been sent to the Colleges of the Middle States and Maryland to send delegates to this Convention, and the plan of extending our organization so as to include the Colleges of these States, proposed for discussion. Several of these Colleges were represented, letters received from many others, promising to send delegates and approving the scheme. He therefore proposed the following changes to be made in the Constitution of the Association :

ARTICLE I, SECTION I.—Omit "Pennsylvania" and substitute "the Middle States and Maryland."

ARTICLE II, SECTION I.—Omit "Pennsylvania" and substitute "the Middle States and Maryland."

In view of some inconvenience arising from the requirement, that the Recording Secretary should attest all orders drawn on the Treasurer, he also proposed the amendment of ARTICLE IV of the Constitution, as follows :

ARTICLE IV, SECTION II.—Omit "and shall prepare and attest all orders on the Treasurer."

ARTICLE IV, SECTION II.—Omit "attested by the Recording Secretary."

After a full discussion, the amendments proposed were unanimously adopted, and the Association became

THE COLLEGE ASSOCIATION OF THE MIDDLE STATES AND
MARYLAND.

PROFESSOR WM. P. HOLCOMBE, Ph.D., then read a paper on

THE PLACE OF HISTORY IN A COLLEGE COURSE.

THE object of the writer was to show both the disciplinary and practical value of the study of history ; to prove that it should be considered among the most liberalizing of studies, hence entitled to the rank of such time-honored branches as Latin or mathematics ; and further, to encourage those Colleges of the Association which have no professorship of history, and either have it taught incidentally in connection with literature, or by a professor of some other subject, when he finds a little spare time, to make a more liberal provision for this important subject.

The following is a synopsis of the paper : Courses of study, designed to bestow a liberal culture, cannot be arranged with special reference to any particular profession or business without becoming too technical ; but there is a common duty which later falls to the lot of all students, the duty of citizenship as members of the politically organized State. As long ago as Aristotle man was considered naturally a political animal. He derives many blessings from the protection afforded him by his State, and it is his duty, as a loyal citizen, to help make that State more perfect. Whatever studies will help form a basis for intelligent citizenship, by turning the student's mind in the direction of political and social problem, should belong to any course of liberal studies, and, unquestionably, history is the basis of these.

It must be admitted that truth and falsehood are inextricably blended in what passes for history ; much that was once regarded as historical truth has been proved pure fiction by modern historical criticism. Even now modern historians, working under the influence of such masters as Niebuhr and Ranke, possessing more complete historical records, trained to more critical methods of investigation than ancient historians, are liable to errors in judging the characters and motives of men, or the causes of events. How, for example, is the coming historian of economics to decide what were the causes of the financial depression between 1873 and 1878 ? Let him base his study on the testimony given before three Congressional committees by representative men of the country. He will find sixty-eight different classes of causes given, many, of course, being absolutely contradictory, and several thousand pages of testimony.

In such an investigation the probabilities are that the historian's explanation will be inadequate, though more comprehensive than the business man's, for he will be able to view the situation from many standpoints. Will there not always be two views taken of McClellan's generalship in the late war ? Who can settle in his own mind just what Captain Smith did during his eventful life ? It is evident that there will always be an appreciable percentage of error in historical writings, but it does not impeach the value of history as a study. As the President of Cornell University has aptly said : " In spite of what we have to admit to be the inexactness of our historical knowledge of historical events, that inexactness is not very different from the inexactness of every-day life. In fact, the great work of life is one long effort to draw conclusions from a series of mere probabilities." The student of history will be obliged to exercise his judgment in arriving at satisfactory conclusions, for he must not be taught to follow blindly

the statements of any one historian, no matter how eminent he may have been. Even such illustrious writers as Montesquieu and Gibbon have come to erroneous conclusions; the former, for example, in ascribing the fall of Rome to the fact of all the gold and silver being carried to Constantinople after the division of the Empire, and the latter to the fact that the soldiers became indolent, and changed their heavy for light armor.

In the development of the judgment lies the greatest disciplinary value of history. The subject has been so badly taught in our lower schools, having been "the mere tissue of names and dates and dead, unmeaning events," that a prejudice exists against the study itself, which should be directed rather against the method of teaching. The facts should be given from which to find the principles, and herein lies the exercise of the judgment.

The biographical study of history, which is sometimes too much neglected for the sake of the study of institutions or wars, affords an excellent field for moral training. The teaching of a high regard for truth and honor, and an admiration for all morally great men, can be better accomplished through a study of the lives of the great of old and of modern times than by any mere didactic teaching morality. This study of men is what gives to history its human interest, and it is the most human of studies. It is this influence that comes from the study of character that gives to history its value as a teacher of morals. Lord Bolingbroke has said: "The study of history seems to me, of all other, the most proper to train up to private and public virtue." We have further the testimony of so high an authority as Polybius, that "everyone ought to take for granted that the study of history is the best school where he can learn how to conduct himself in all the situations of life."

Froude's eloquent words are in accord with the testimony already cited. He says we learn in history "to sympathize with what is great and good; we learn to hate what is base. In the anomalies of fortune we feel the mystery of our mortal existence, and in the companionship of the illustrious natures who have shaped the fortunes of the world we escape from the littlenesses which cling to the round of common life, and our minds are tuned in a higher and nobler key."

History, too, is a means of cultivating the spirit of patriotism in the hearts of our youth. They should be inspired with a love and admiration for our country, and the institutions by which they are governed. The study of the nation's progress and development, the achievements of its great men are inspiring themes for inculcating a love of country.

The study of history further contributes to keep our minds free from any ridiculous partiality in favor of every institution we possess, and an ignorant prejudice against others. It gives a breadth and catholicity to the mind, and a proper study of religious history affords an opportunity for teaching the valuable lesson of tolerance of other men's beliefs. It should be our endeavor to improve the present condition of society. We cannot do this until we know the present, and the best preparation for knowing the present is a thorough knowledge of the past. Our own government, our political institutions can never be rightly understood without knowing the history of England.

A knowledge of history, a training in historical research are absolutely essential to the statesman. Professor Seeley says history is "the school of statesmanship."

It is the school of public feeling and patriotism. Without a little knowledge of history no man can take a rational interest in politics, and no man can form a rational judgment about them without a good deal." Those who are entrusted with the affairs of government are charged with a great responsibility. We cannot afford to be continually experimented upon by legislators and administrators. Experience must be the true guide. In the complexity of modern life the problems of local, state and national government have so multiplied that they cannot be solved without a study of past experience.

Dr. Gueist was much better prepared to recommend improvements in the local government of Prussia from his having been a profound student of English institutions. Likewise, Stein was better prepared to institute the municipal and other reforms in Prussia from the fact that he was a student of history, and thoroughly understood the institutions which he would reform.

Besides the value that history has in the discipline of the mind, as a teacher of morals, as an element of good citizenship and as a necessary qualification for the statesman, it has other claims.

As a basis for such important subjects as political economy, statistics, social and political science and jurisprudence, all of which must be studied from the historical standpoint, history and a training in historical methods of research are indispensable.

The most advanced work in the political economy of to-day, as exemplified in the monographs of the American Economic Association, the *Political Science Quarterly* and the *Journal of Economics*, shows how necessary history is to the advancement of this science, which is now a part of every good college course.

History is necessary for the proper advancing of the student of languages; it is necessary for us to understand what we read in the newspapers, and it is quite as necessary to the journalist, who writes what we read.

A knowledge of the manners and customs of other peoples, their laws and legislation, their beliefs, their industrial and commercial history, their progress in literature and art, their governments, all belong to the intellectual outfit of a well-educated man.

The higher institutions of learning in England, France and Germany recognize more generally than we yet do the value of historical instruction. The French Lycées and the German Gymnasias give considerable instruction in history, and the universities give as much prominence to it as to other studies, while the English universities are now very little, if at all, behind them.

In our leading colleges and universities, which have already provided generous courses in history, an example is set for the smaller colleges. The smaller colleges cannot offer the variety of courses offered in the larger, but they can afford much greater opportunity for the study than they do now.

There is no country in the world where the masses take a more lively interest in political and social questions, and there is no country where calm discussion of these problems is more needed. Let our colleges do their part in training the youth of the land in correct methods of thinking and investigating. Let history be considered as a branch of knowledge indispensable to a liberal culture, and an essential part of the education of every American citizen.

The reading of the paper was followed by an interesting discussion, participated in by PRESIDENTS SEIP, MAGILL, GOFF and DR. J. G. FITCH.

The subject of "Uniformity of Requisites for Admission to College" was taken up for discussion.

Resolved, That the Committee to confer with the Committee of Schoolmasters on this subject be continued, to report at the next meeting.

After an address by PROFESSOR PERRINE on the study of English, the morning session adjourned.

CHAPEL OF THE UNIVERSITY, July 6, 3 P.M.

The Convention re-assembled, PRESIDENT SEIP in the Chair.

PRESIDENT MAGILL advocated the desirability of such State enactments as would place graduates of colleges in which Pædagogics are adequately taught on the same plane as regards eligibility to school appointments as the graduates of Normal Schools.

Resolved, That President Magill, Professor Heston and Professor James be a Committee to consider this matter and to report at the next annual meeting.

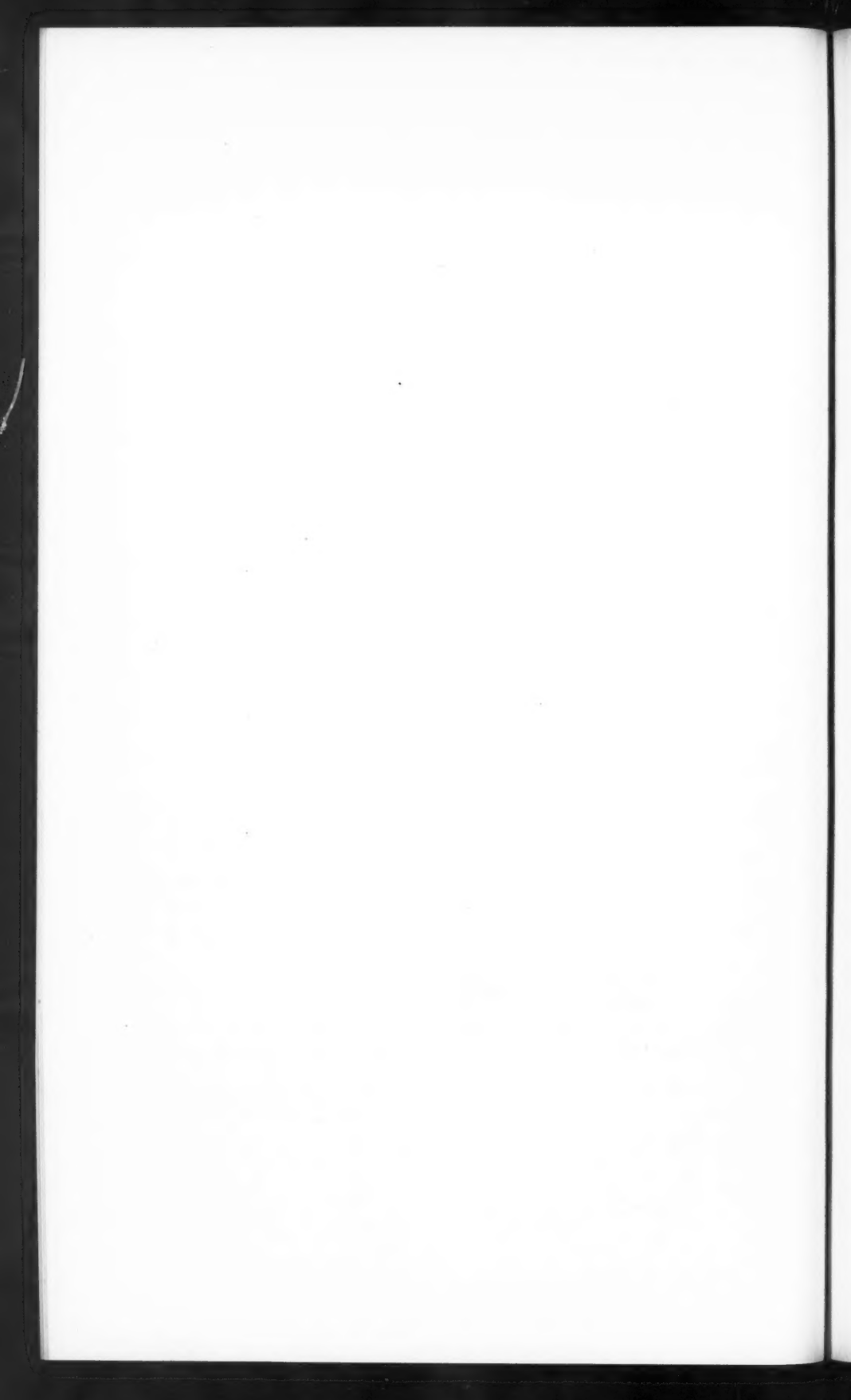
The report of a meeting of the Executive Committee held this day was presented, as follows:

July 6, 1888.

"The Executive Committee of the College Association met in the University of Pennsylvania at 2 P. M. this day, and organized by electing President Seip Chairman and President Magill Secretary. It was resolved to recommend to the Association the printing, with the Minutes, suitable portions of the papers of Dr. Fitch, Professor Perrine and Professor Holcombe. It was decided to recommend the printing of 1,000 copies of the Minutes of this Convention, and that these be circulated among the colleges of the Middle States and Maryland, and that the colleges not already members be cordially invited to unite with this Association and to send representatives to the next meeting. It was further recommended to circulate the minutes among the preparatory schools. The Executive Committee recommend that the next annual meeting of the Association be held in the autumn of 1889, in the University of Pennsylvania, Philadelphia."

The report was accepted and its several recommendations adopted.

On motion, the Convention adjourned.



CONSTITUTION
OF THE
COLLEGE ASSOCIATION
OF
THE MIDDLE STATES AND MARYLAND.

ARTICLE I.

NAME AND OBJECT.

SECTION 1. The name of this Association shall be THE COLLEGE ASSOCIATION OF THE MIDDLE STATES AND MARYLAND.

SEC. 2. The object of this Association shall be to consider the qualifications for candidates for admission to the Colleges and the methods of admission; the character of the Preparatory Schools; the courses of study to be pursued in the Colleges, including their order, number, etc.; the relative number of required and elective studies in the various classes; the kind and character of degrees conferred; methods of College organization, government, etc.; the relation of the Colleges to the State, and to the general educational systems of the State and country; and any and all other questions affecting the welfare of the Colleges, or calculated to secure their proper advancement.

ARTICLE II.

MEMBERSHIP AND VOTING.

SECTION 1. Any College in the Middle States and Maryland may be received into membership in this Association upon approval of the Executive Committee.

SEC. 2. In transacting the ordinary business of the meetings of the Association all delegates present shall be entitled to vote, but on all questions requiring a decision *by ballot* each College represented shall have but one vote.

ARTICLE III.

OFFICERS.

The officers of the Association shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, Treasurer, and an Executive Committee of four members, besides the officers above mentioned, who shall be, *ex-officiis*, members of the Executive Committee. These officers shall be chosen at the annual meeting, by ballot, and shall hold office for one year, or until their successors have been elected. The Executive Committee shall elect its own chairman.

ARTICLE IV.

DUTIES OF OFFICERS.

SECTION 1. The President, or in his absence the Vice-President, shall preside at all meetings of the Association, and sign all orders upon the Treasurer.

SEC. 2. The Recording Secretary shall keep a record of all business transacted by the Association. The Corresponding Secretary shall conduct the necessary correspondence.

SEC. 3. The Treasurer shall receive and hold all moneys of the Association, and pay out the same upon a written order of the President.

SEC. 4. The Executive Committee shall prepare business for the Association, fix time and place of annual meeting, call special meetings, and act for the Association in its recess; but the acts of this committee shall always be subject to the approval of the Association.

ARTICLE V.

MEETINGS.

There shall be one annual meeting of the Association, for the election of officers and the transaction of other business. Unless determined by the Association, the date and place of holding this meeting shall be decided by the Executive Committee, which committee shall also have power to call special meetings of the Association.

ARTICLE VI.

EXPENSES.

The expenses of holding the meetings of the Association, conducting the correspondence, printing, etc., shall be equally assessed upon the Colleges represented in the Association.

ARTICLE VII.

POWER OF THE ASSOCIATION.

Decisions by the Association, of questions not pertaining to its organization, shall always be considered *advisory*, and not *mandatory*, each College preserving its own individuality and liberty of action upon all other subjects considered.

ARTICLE VIII.

RELIGIOUS TESTS.

No religious tests shall be imposed in deciding upon membership or other privileges in this Association.

ARTICLE IX.

A QUORUM.

Representatives from one-third of the Colleges belonging to the Association shall constitute a quorum for the transaction of business.

ARTICLE X.

CHANGE OF THE CONSTITUTION.

This Constitution may be altered or amended at any regular meeting by a vote, by ballot, of two-thirds of the Colleges represented at said meeting.

